

# THE SPIRIT of MISSIONS

JUNE, 1933

ON behalf of all our readers we extend felicitations to Bishop Graves and Bishop McKim who, on June 14th, observe the fortieth anniversary of their consecrations



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# The Spirit of Missions

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Vol. XCVIII

JUNE, 1933

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## CONTENTS

Frontispiece: The Rt. Rev. George Craig Stewart, D.D.	322
With the Presiding Bishop in Baguio	<i>Mrs. George C. Bartter</i> 323
Builders of the Kingdom for Forty Years	<i>John Wilson Wood</i> 327
The Church in the Tohoku Moves Forward	<i>The Rt. Rev. Norman S. Binsted</i> 332
The Caste Movement in South India	<i>The Rt. Rev. V. S. Azariah</i> 335
Fort Yukon Rejoices in New Parish House	<i>Clara H. Burke</i> 339
Hikone Children Revise Church School Service	340
Eight Pages of Pictures from the Field	341
Welcome to Chicago	<i>The Rt. Rev. George Craig Stewart</i> 348
A Chinese Pastor's Vision for His Parish	<i>The Rev. Carl H. F. Liu</i> 349
Chinese Country Folk Build Church in Ku San	352
Jottings from Near and Far	353
Sanctuary: A Parish Day of Intercession	356
Who? What? When?	368

## THE NATIONAL COUNCIL

The National Council	357
DEPARTMENTS	
Field	358
Domestic Missions	359
Foreign Missions	360
Across the Secretary's Desk	360
With Our Missionaries	360
Religious Education	361
Missionary Education	362
College Work	362
Christian Social Service	363

## AUXILIARIES

The Woman's Auxiliary	364
COÖPERATING AGENCIES	
The Daughters of the King	365
The Church Mission of Help	365
The Girls' Friendly Society	366
Seamen's Church Institute of America	366
The Guild of St. Barnabas	366
The Church Periodical Club	367
Brotherhood of St. Andrew	367

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**T**HE BISHOP OF CHICAGO, the Rt. Rev. George Craig Stewart, is a member of the Century of Progress Committee on Progress through Religion, and chairman of the National Council Committee on the Exposition which opens in Chicago, June 1 (See page 348)

# The Spirit of Missions

VOL. XCVIII  
No. 6



JUNE  
1933

## With the Presiding Bishop in Baguio

Bishop Perry captivates entire community in  
visit which includes dedication of Ellen T.  
Hicks Cottage and Easter School graduation

**By Mrs. George C. Bartter**

*Church of the Resurrection, Baguio, Philippine Islands*

THE VISIT of our Presiding Bishop—how can one attempt to describe it! The enduring impression is of an influence; an in-flowing of Christian love, sympathy, and understanding; a paternal presence. And for such eternal qualities there are no words.

It sounded so formidable: "A Visitation of the Presiding Bishop of the Church in America." If even the oldest of us were just a little awestruck, what must this great event in our history mean to the youngest and most timid? Had we forgotten that all true leaders are essentially simple? We soon found that Bishop Perry was no exception to that rule. No one who came in contact with him here failed to feel instantly and with conviction that here was a Father-in-God, who loved his children in the Philippines, and those working for them, with the same love given to his children in Rhode Island and in every place between here and Rhode Island. We know he belongs to each one of us as completely as he belongs to the House of Bishops or to the National Council. And there was another special bond for us, besides that coming from his "position" (as he humbly chose to call it when it had to be mentioned): there was that subtle something that suggested our Bishop Brent. No one could attempt to define it beyond "He spoke to us like that; he smiled like that"—a precious memory for the older ones and a blessing in itself for those too young to remember Bishop Brent.

When his program here was ending, it suddenly dawned on me that I had been instructed to dog his footsteps with a notebook to give a report



## THE SPIRIT OF MISSIONS

of his visitation. It was too late, and would always be too late. One could no more take to a notebook, with Bishop Perry around, than one of the early Christians could have stood in front of St. Paul and scribbled, "Now he's stitching a tent flap." "Now he's talking to Barnabas," or kept his eyes on a mere pad (or scroll) when one of that Apostle's stirring addresses was holding keen attention. Selfish, perhaps, just to absorb, with no thought of sharing every detail of the program, but that is just what we did. We were too happy in just being with Bishop and Mrs. Perry to remember to chronicle their every act and word. How they were able to maintain that serenity and good cheer and sustained interest, when every bone must have been aching from three days' jolting over mountain trails and their heads weary from three nights' contact and converse with missions and missionaries, I do not know. I do know that they have beaten all records for a "one night stand," and we defy any bishop to get more into an evening and a half-day than did Bishop Perry.

Even the elements tried to make a special occasion of their arrival, for they were met by a real hailstorm on the mountain trail, and shortly after the storm by something quite as noisy, one of the missionary cars, in which the Rev. B. H. Harvey ventured forth to greet our guests—our own Bishop with Bishop and Mrs. Perry, in a car that literally bulged with baggage and curios.

Mr. Harvey's honking horn soon heralded the approach to the inhabitants of Trinidad, where the visitors stopped to have tea with Elsie Sharp at the Club House. The many students and children who had gathered to welcome them were by this time inside the chapel as the guests arrived at the hour devoted to the Way of the Cross. For this reason the Rev. George C. Bartter was not able to welcome them until after the service, and for once in the history of this station, Miss Sharp actually missed a service! As her immediate neighbors are Chinese gardeners devoted to cabbages, she was fearful lest the guests be overcome by the recent application of a rather novel fertilizer—rotten peanuts and fishbones. But they were proof against even that, and, fortified by a brief rest, came on to the rectory in time for supper with all the Baguio members of the mission staff.

At eight o'clock that evening (March 31) graduation exercises at Easter School took place, beginning with choral vespers in the chapel. Bishop Mosher sang vespers and the lessons were read by the senior teacher, Eugene Pucay, and our catechist-lay-reader, Eduardo Longid. Bishop Perry called upon the graduating class to be "slaves to truth" in order that the truth might make them free.

The educated man (he said) learns his freedom through obedience to law. We, as Christians, have a rule by which we must abide, if we are to order our lives aright. At our confirmation we assume certain obligations and one of them is that of seeking the truth. The truth does make us free, but before it can make one free one must become a slave to truth. . . .

It was a pity so many missed his words because of the limited space in the chapel, but all who came, former students and guests, found space in the assembly room, where after the presentation of prizes by the Rev. A. L. Griffiths, Chaplain of Brent School, and the presentation of certificates by Mr. Harvey, Bishop Perry gave the benediction. Then there were native dances around a camp fire on the playground.



## WITH THE PRESIDING BISHOP IN BAGUIO

Our one regret on that occasion was the absence of the Rev. and Mrs. Robert F. Wilner. Mr. Harvey, who is acting-principal of the Easter School in Mr. Wilner's absence, called attention to the fact that the Wilners were due at the end of their homeward journey, that very day, but we are quite sure that their hearts were at Easter School at this time when some of their boys and girls were being sent forth.

On the morning of Saturday (April 1) the Church of the Resurrection was filled with Igorot worshippers for the corporate communion. Mr. Bartter had hoped that one of the visiting bishops would celebrate, but at their request he conducted the service himself, Bishop Perry giving the absolution and the blessing.

Bishop Perry's glowing words, in his brief but forceful sermon, brought home to our Igorots a realization of their place in the Body of Christ. Were they tempted to be provincial and think of themselves as an isolated congregation of Christians, they could not so continue, after that vital message from our Presiding Bishop who made them feel that they were as real and living a part of Christ's Body, as were all others of the flock which he represented, and that they were in close relationship with all other members of that Body. It gave a special significance to their offering for missions which was received at that service.

Breakfast for the staff, as guests of Mr. Harvey, and for all visiting Igorots, as guests of the school, followed at Easter School. Immediately thereafter, we climbed the nearby hill to the new Ellen T. Hicks Cottage, built, after long labor on their part, as a rest house for our St. Luke's Hospital nurses. It was a joy to see it completed at last, and an especial joy to have Bishop Perry present for its dedication. After he had blessed the cottage, the staff left the many friends, who had gathered in the new house and on the hill-top, and made its way back to Easter School. We



AT THE DEDICATION OF THE ELLEN T. HICKS COTTAGE, BAGUIO  
Built by the nurses' alumnae of St. Luke's Training School for Nurses, Manila, the cottage is named for the first head of the school who is now superintendent of St. Luke's Hospital, Ponce, Puerto Rico



## THE SPIRIT OF MISSIONS

stopped at the weaving room, where Mrs. Perry found the girls at the looms, and one of them just finishing the last of six guest towels woven with her initial—a gift from the school and purposely left on the loom, that she might really see them being made. We hope that the doll from the Altar Guild of the Church of the Resurrection, will serve to remind her often of these girls at the loom and the many other Benguet women and girls who were so gladdened by her visit.

Then came the never-to-be-forgotten staff meeting. It is inspiring to think that even now Bishop Perry may be saying the same things to our fellow-missionaries elsewhere in the Orient, making them feel as we did the strength of the chains that bind us to the Church at home and its assured sympathy and sincere desire to help us in these trying times.

Several years ago one of our missionaries remarked whimsically that she had no idea that the National Council was composed of men: she thought that it was just a big safe for which no one had the combination! Bishop Perry, had he heard her, would have forever dispelled any such notion. We feel now, that we know the men who comprise the National Council. We have been made to realize, in a vivid, vital way not only our corporate but our individual kinship with those whose guiding minds control, under God, the destiny of our little share in the extension of Christ's Kingdom on the outposts of civilization. With them on the ramparts, we may feel secure. They are not going to let us down.

There was little time left for Harold C. Amos, Headmaster of Brent School, to show Baguio to the Perrys, but he did manage to show the Presiding Bishop the location of Topside, where his friend, our former Governor Cameron Forbes, built his Baguio residence and incidentally gave a name to the whole surrounding region. And, of course, he was shown Brent School, bearing the name of one friend, and closely associated with another, who was its first headmaster, the Rev. R. B. Ogilby.

Bishop and Mrs. Perry, together with Bishop and Mrs. Mosher and Dr. and Mrs. Rodgers, our good friends of the Presbyterian Mission, were guests of Mr. and Mrs. Amos for luncheon at Brent School. Yes—please note—no two meals at the same place! Yet, at the bus station they were able to keep all their hosts and hostesses straight and to say the kind of things that went right to our hearts.

And that is just where Bishop and Mrs. Perry themselves went—straight to our hearts, and there they will stay. To feel as we did, when the bus pulled out, that we could not bear to have them go, was evidence of the deep affection they inspired in us in a few brief hours. The hours were very brief, but—and we thank Bishop Perry for his assurance that “a moment may be eternal.” We shall cling to the abiding blessing of the “moment” of their visit and “thank our God upon every remembrance” of them.

---

This is the second article on Bishop Perry's visit to the Orient. With Mrs. Perry he spent April in China, and May in Japan. On Whitsunday, June 4, he participates in the dedication of the first two units of St. Luke's International Medical Center, Tokyo, (see March SPIRIT OF MISSIONS, page 140), and expects to sail for home, June 10. Articles covering these phases of the visitation will appear in early issues of THE SPIRIT OF MISSIONS. See pages 344-5 for pictures of the Presiding Bishop in Bontoc and Sagada.



# Builders of the Kingdom for Forty Years

Anniversary on June 14 of consecrations of  
Bishops Graves and McKim recall years of  
consistent and constructive service in Orient

By John Wilson Wood, D.C.L.

*Executive Secretary, Department of Foreign Missions, National Council*

**H**ALF A PAGE in THE SPIRIT OF MISSIONS for July, 1893, records the consecration on June 14, of John McKim as Missionary Bishop of Yedo, Japan, and of Frederick Rogers Graves as Missionary Bishop of Shanghai and the lower Yangtse Valley. The perspective of forty years proves that the event was one of the most important in the history of the Church in the United States. That June day in 1893 saw the beginning of two missionary episcopates that have deeply influenced the life of two Oriental peoples.

The situation in both countries was curiously similar. Excellent work had been done by devoted pioneers. Channing Moore Williams had resigned his Japanese bishopric in 1889. An interregnum of nearly four years followed. The second Bishop Boone, of China, had died in 1891. Both districts were suffering from a lack of missionary spirit at home, coupled with an attitude of suspicion with regard to the work and the workers.

Elections by the House of Bishops to fill the vacancies were declined by the men chosen and the condition of uncertainty dragged on. In order to obtain first-hand

information, the saintly and statesman-like Bishop of South Dakota, William Hobart Hare, was asked to proceed to Japan to administer the affairs of the

Missionary District of Yedo for six months. His report evidently radically changed the policy of electing to difficult Oriental bishoprics, men with inadequate knowledge of Oriental conditions.

In China the Church's work was centered in Shanghai on the eastern coast, and in Hankow and Wuchang six hundred miles up the Yangtse. Four hundred miles further up the river, in Shasi and Ichang, plans for occupation were under way without much prospect of early success. There were few outstations.

Chinese congregations were all small and the total communicant list was less than a thousand. The Chinese clergy were but a handful, though among them were a Kong Chai Wong and a Yun Kiung Yen.

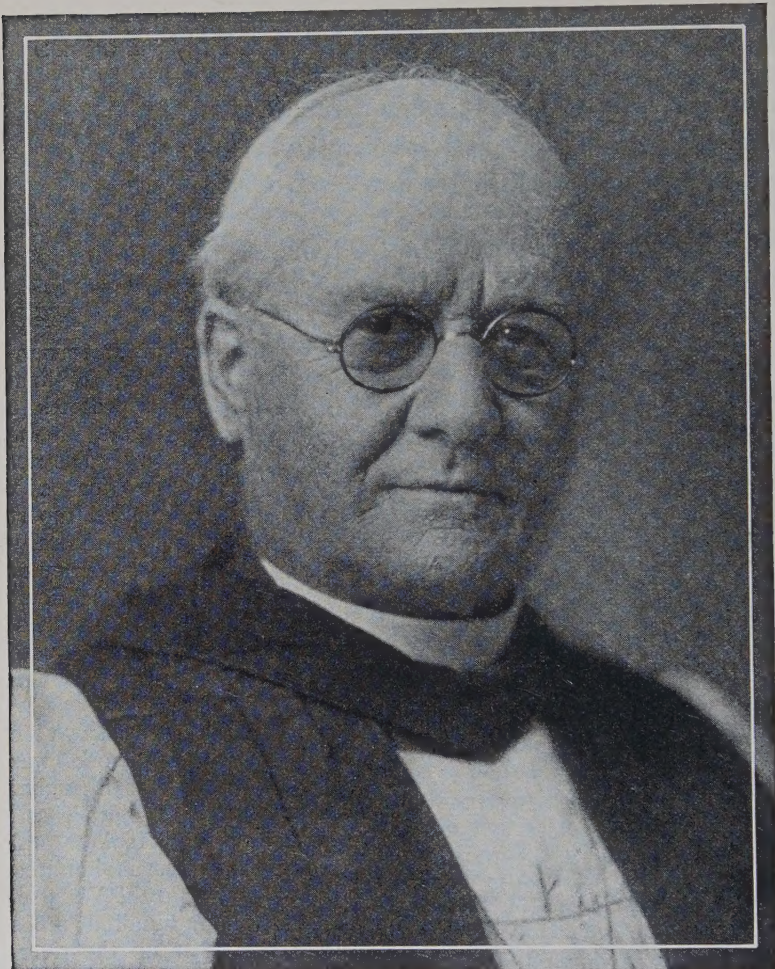
In Japan similar conditions obtained. There was promising work in Yedo (now Tokyo), Kyoto, and Osaka, but not much else. The clergy were even fewer than in China, though among them were a Motoda and a Naide, destined thirty years later to be consecrated as the first

**F**ORTY years ago, in response to the summons of the House of Bishops, two young missionaries sped across the Pacific and the American continent to New York, to be consecrated, one as Bishop of Shanghai, the other as Bishop of Yedo (Japan). Frederick R. Graves, chosen for the former post, had gone to China in 1881; John McKim, selected for Yedo, had been in Japan since 1880.

Now two score years after that double consecration in St. Thomas' Church, New York, these two men, whose episcopates have witnessed great changes in the Orient, both of State and Church, have responded to the Presiding Bishop's request to come together in Tokyo to celebrate this anniversary. To them THE SPIRIT OF MISSIONS sends heartiest congratulations and good wishes.



## THE SPIRIT OF MISSIONS



JOHN McKIM  
Missionary Bishop  
of North Tokyo  
since 1893 has  
served the Japan  
Mission for fifty-  
three years

Japanese bishops. Government regulations restricted missionaries to a radius of twenty-five miles around a treaty port. The communicants numbered just over 1,500.

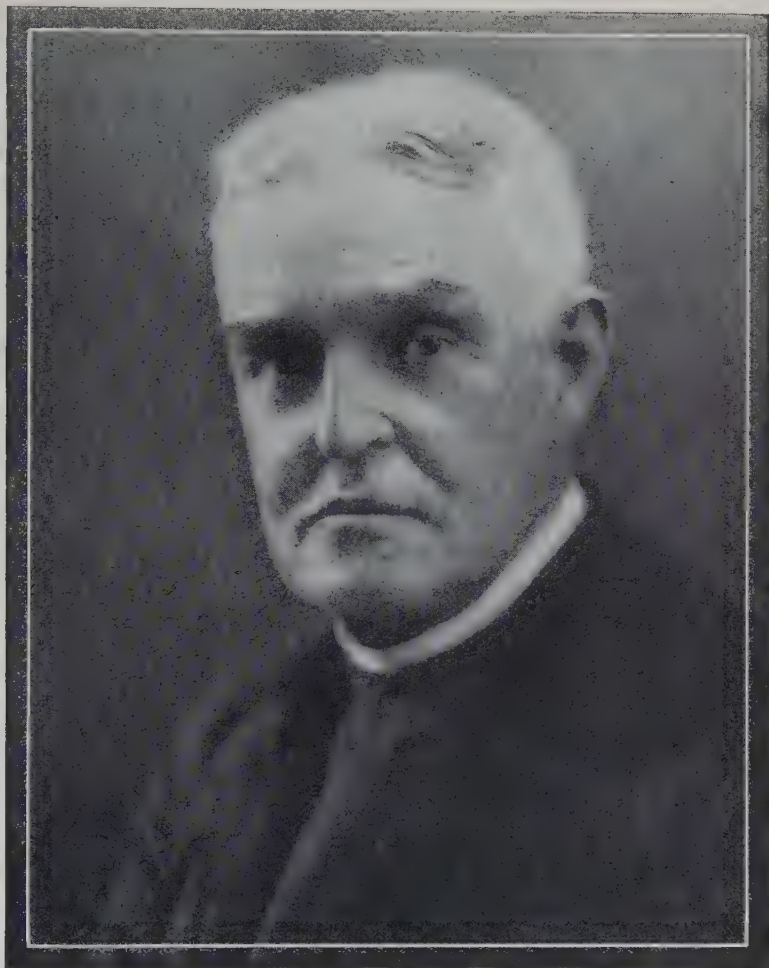
Both the newly consecrated bishops entered upon their difficult task with a background of intimate knowledge and practical experience. Both had the highest ideals for the work committed to their care. Both have proved through the forty years to be real Fathers in God, who cared for and led their fellow workers with sympathy and understanding. Years before both had deliberately decided to accept whatever sacrifices might be involved in

missionary service abroad. They realized they had entered upon no holiday task, no mere incident in an interesting and varied career, but upon a long and sustained effort to interpret Christian convictions and Christian standards of conduct to people, who, at that time, knew little of either.

Bishop McKim and Bishop Graves worked out policies which, though applied to differing conditions, had much in common. Both felt that the work of the Church overseas called for the best trained life that the Church at home could supply. The result has been seen in a working staff, clerical and lay, of



FREDERICK R.  
GRAVES  
Missionary Bishop  
of Shanghai since  
1893 has served the  
China Mission for  
fifty-two years



fine quality and unusual capacity. No Churchman need apologize, whatever critics may say, for the men and women who have represented and now represent this Church in Japan and China. We may well thank God that men and women such as these have heard and responded to our Lord's request to bear witness to Him. Through good report and ill, through days of promise and through days of discouragement, they carry on. Faithful pastors, successful educators, hard worked physicians, preachers of the Gospel by life as well as by words, they work on, whether the Church at home gives adequate support or not.

The effective missionary must know the language of the people. Therefore required and sustained language study has been a part of the discipline of missionaries in Japan and China. Systematic courses of study were devised, examinations held, and recruits encouraged in all possible ways to understand the genius of the people among whom they worked through knowledge of their language.

With increasing ability to use the language, both in spoken and written form, there has been increase in production of Christian literature. Of course, the Bible and Prayer Book were translated (in whole or in part) in the early days.

Through the years there has been constant effort to perfect these indispensable items of the missionary's equipment. The Church in both Japan and China has its Christian Literature Society, with a long list of published translations to the credit of each and additions each year.

A Christian mission, however well staffed with sympathetic and well trained missionaries, can never be regarded as permanent. It is and it must ever be a forerunner of a national church organized, staffed, and led by the people of the country. Therefore Bishop McKim and Bishop Graves have always considered the training of clergy as of the highest importance and have personally given much time to it. The result is seen in a staff of national clergy several times larger than the staff of ordained missionaries. It includes men of intellectual ability, pastoral zeal, and devoutness of life.

Responsibilities have been passed on to native leaders as rapidly as they have been able to discharge them. The evidence of this is the presence of native clergy at the head of practically all the larger congregations. A meeting of such a diocesan synod as that held in March in the Diocese of Kiangsu (or as we know it, the Missionary District of Shanghai) is an evidence of the completeness with which control of all local ecclesiastical matters has passed from the hand of the "mission" to the hands of the Chinese Churchmen, clerical and lay. The center of unity for both groups is found in the bishop.

As work has grown and congregations

have increased it has become necessary both in Japan and China to divide the original dioceses. Instead of the one Diocese of Yedo there are now the Dioceses of Tokyo, North Tokyo, Osaka, Kyoto, and Tohoku. The Missionary District of Shanghai and the lower Yangtze Valley has been replaced by the Dioceses of Kiangsu, Hankow, and Anking. With the development of diocesan life national Churches have been organized to carry on the work inaugurated in the old days solely through the efforts of missionaries from abroad. The Nippon Sei Ko Kwai was organized in 1887. The Chung Hua Sheng Kung Hui was organized in 1912.

Both in North Tokyo and Shanghai, there has been re-

markable development of educational and medical work. In 1893 schools like St. Paul's and St. Margaret's, Tokyo, and St. Agnes', Kyoto, were relatively insignificant. Great possibilities lay within them, but were hardly discernible. The same was true of St. John's School and St. Mary's Hall in Shanghai. The newer schools from which come, yearly, new streams of young life were not even thought of.

St. Luke's Hospital, Tokyo, and St. Barnabas', Osaka, were doing a modest work with antiquated equipment. They are today, as they were then, practically the only modern hospitals in the empire under Christian auspices. St. Luke's has just opened the first two units of what will be the most complete medical center maintained by any Christian communion in any mission field. St. Barnabas' does

## Congratulations

IN ADDITION TO the Bishops of Shanghai and North Tokyo, the fortieth anniversary of whose consecration occurs on June 14, six other bishops, this month, are observing consecration anniversaries. To them THE SPIRIT OF MISSIONS, on behalf of its many readers, also offers hearty good wishes:

JUNE

11. FRED INGLEY, Bishop Coadjutor of Colorado, 1921.
17. BENJAMIN BREWSTER, Bishop of Maine, 1909.  
SAMUEL GAVITT BABCOCK, Suffragan Bishop of Massachusetts, 1913.
18. GEORGE CRAIG STEWART, Bishop of Chicago, 1930.
23. T. MOMOLU GARDINER, Suffragan Bishop of Liberia, 1921.
24. STEPHEN E. KEELER, Bishop Coadjutor of Minnesota, 1931.



its effective work in a new and modern building along special lines of service for women and children.

By 1893 St. Luke's Hospital, Shanghai, already had a record of more than a quarter of a century of effective service. Today that service is multiplied many times, though the St. Luke's buildings are hopelessly out of date. Bishop Graves and his medical staff have excellent plans, unfortunately in abeyance at present, chiefly because of the world economic situation. The first school of western medicine in China was established in connection with St. John's University. It uses St. Luke's as its teaching hospital. St. Elizabeth's Hospital, Shanghai, for women and children, established in the tenth year of Bishop Graves' episcopate is doing a far-reaching work for women and children in quarters that have long since been sadly inadequate to the needs. Wards are crowded, porches, even hallways, are pressed into service for additional bed space.

Growth towards self-support has constantly been held up by Bishop Graves and Bishop McKim as a goal toward which the individual congregations and the national Church should press. In Japan every congregation with a settled Japanese rector is required to provide a part of his support. A number of the congregations are providing the entire support of their clergy. In China, where widespread poverty is a serious barrier to progress, the Diocese of Kiangsu has adopted canons for lay representation in the diocesan synod varying with the extent to which a congregation provides for the support of its pastor.

From Tokyo, Kyoto, and Osaka, in

Japan, from Shanghai and Hankow in China, the Church's work has steadily developed in widening circles. Many of the important cities now have well established centers of Church work. Sometimes these new enterprises were undertaken at the request of representatives of other communions, already on the ground, but conscious of the impossibility of meeting pressing human needs with their own facilities. Each new main station has in turn become a center with its chain of outstations. If one desires to find a practical example of wise concentrations combined with effective diffusion, both North Tokyo and Shanghai are worth study.

Forty years of consistent and constructive service! The Church of today is humbly thankful that the Church of 1893 was guided by God the Holy Spirit, to select and commission these wise and patient sons to be witnesses of the love of the Christ and to be builders of the Kingdom of God.

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NOTE—It is manifestly impossible in a single article to tell the detailed story of these two remarkable episcopates. Tremendous changes, both influencing and influenced by the Church in China and Japan, have taken place in the half century which both Bishop McKim and Bishop Graves have spent in the Orient. On many occasions both bishops have written of these happenings and to these writings we would refer our readers who desire more information. Of chief importance are *Recollections 1881-1893* by the Bishop of Shanghai, (pamphlet), and these articles in *THE SPIRIT OF MISSIONS: Ten Years of Church Progress in China* by Bishop Graves; August, 1903, pages 574-87; *Some Recollections of a Bishop in China* by Bishop Graves; June, 1918, pages 409-11; *Twenty-five Years as a Bishop in Japan* by Bishop McKim; July, 1918, pages 475-7; *Pioneering for Christ Jesus in Japan* by Bishop McKim; October, 1931, pages 673-6; November, 1931, pages 741-8.

**T**HE need of the world today is for a witnessing Church, a Church conscious of its mission, venturing greatly for Christ, a Church confident of victory, consecrated to its task. Such a Church can and will permeate human society with new purpose and power, and lead a bewildered people in the way of sanity and peace.—THOMAS C. DARST, Bishop of East Carolina.

# The Church in the Tohoku Moves Forward

Clergy conferences, lay evangelistic activities, and growth in Japanese leadership and support are foundations for a native diocese

**By the Rt. Rev. Norman S. Binsted, D. D.**

*Missionary Bishop of the Tohoku, 1928-*

NORTHERN JAPAN, in common with the whole Empire, is suffering deeply from economic conditions. Our people depend for the most part upon farming for a living. Famines due to insufficient rainfall have caused widespread distress. This is especially true of the three northern prefectures of the Missionary District of the Tohoku. Impoverished by famine, they were in no condition to meet the added strain of a financial depression. The Government has come to their assistance and the Christians in the more favored parts of Japan have contributed generously to the relief of their fellow countrymen in the famine-stricken areas.

The poverty of the rural areas in the Tohoku has reacted on the life of the larger towns and cities so that our people have been hard pressed to raise the customary support for the Church's work. The total contributions during the past year diminished somewhat but no congregation has defaulted in its payments towards the pastor's salary.

Steady progress has been made in spite of financial handicaps. The Church is really moving forward, although it has been impossible, owing to the reductions in our budget, to take advantage of the many opportunities to open new work.

In connection with my confirmation visitations to every church in the district, I prepared a history of each station and charts showing the growth or lack of growth of each congregation and with this material as a basis held conferences with the native workers and vestries. Together we analyzed the condition of each piece of work and made plans for its future development.

This method has been reinforced by a summer conference of all our clergy for the purpose of a spiritual and financial appraisal of our work and to give each of the clergy an opportunity to compare his methods with those of his fellows. Smaller conferences have been held from time to time and when any individual member of the staff seemed in need of special help or encouragement, he was invited to visit me in my home where we discussed the questions that were troubling him.

These methods were further reinforced by our annual clergy retreat. This year we were joined by the clergy of the Diocese of North Tokyo. The retreat was financed and planned entirely by the Japanese but they insisted that every foreigner present should have a place on the program. Is it any wonder that we are proud that such fine Christian brotherhood characterizes our relations?

Contrary to the opinion of some critics of foreign missions, the native and foreign priests in the Nippon Sei Ko Kwai have identical privileges and responsibilities. In this district only one Japanese priest is working under a foreigner and he will be given full responsibility as soon as his experience and ability justify it. The relation of a priest to his bishop is the same irrespective of his nationality. We are never troubled by racial problems in the Tohoku. Our entire staff, both foreign and Japanese, work as a unit for the upbuilding of the Master's Kingdom.

It would be impossible not to be enthusiastic about the work of our laity. The important city of Fukushima welcomed the forty delegates who attended the annual convention of our Young



Men's Society. The president, a teacher in the Yonezawa Higher Commercial School, proved to be an able chairman. Moral, religious, and political questions came up for discussion and plans were made to have every chapter assist the local pastor in his work especially among young men. As one watched these young men at work in their convention he was impressed by the excellent material that was developing here for future diocesan synods.

Each congregation also has an organization for high school girls, which is developing rapidly and beginning next year will probably hold an annual diocesan meeting.

The Woman's Auxiliary as usual has been most active. This organization not only increased its appropriation to missions but gave financial assistance to special mission work in the Tohoku.

In addition to the splendid work done by our lay organizations, individual laymen are offering their time and talents to the Bishop for lay evangelism. Dr. Junosuke Inouye, former President of the Tohoku Imperial University, spent a month in a tour of the district, making fifty addresses on Christianity in our churches and public schools. This evangelistic tour by a prominent layman aroused great interest among teachers and students and resulted in many inquirers asking to be prepared for baptism. Another layman and his wife in a town where we have no church, have rented a building at their own expense and opened a kindergarten and Sunday school. They also have regular services in their own home, which Mr. Fujimura, as lay reader, conducts. The rector at Morioka and the Bishop alternate in visiting this town for instruction and Holy Communion. As

## Our Youngest Missionary District

THE TOHOKU is the youngest missionary district of our Church. Originally a part of the Missionary District of North Tokyo, these six northern prefectures of Honshu, the main island of Japan, were set off as a separate district in October, 1920, at a special meeting of the House of Bishops. A new bishop for the Tohoku, however, was not immediately elected and the district remained in charge of the Bishop of North Tokyo until 1928 when General Convention elected as the first bishop, Norman Spencer Binsted, a member of the Japan Mission since 1915.

The Tohoku at its organization comprised thirty-two stations, and had 1,176 baptized members of whom 503 were communicants. At the end of 1928, when Bishop Binsted assumed charge, there were twenty-two organized missions, 1,607 baptized Christians, and 661 communicants. At the close of last year (1932) after four years of Bishop Binsted's leadership, these figures had grown to twenty-six stations with 2,188 baptized Christians including 910 communicants.

These figures, however, do not reveal entirely the steady development and strengthening of the Church in the Tohoku since 1928: the erection of new buildings in strategic towns including a synod house in Sendai, the spread of the Christian message into mountain villages, and the permeation of Japanese life with Christian ideals. Much of this story has been told in these pages from time to time (December 1930, page 809; June 1931, page 360; November 1931, page 709; February 1932, page 115; September 1932, pages 592, 621; October 1932, page 695; and April 1932, page 233); and in the present article Bishop Binsted summarizes some of the recent developments in the Tohoku.

the number of Christians increases we hope to take advantage of the opportunity to establish a church there.

A young medical student of the Imperial University in addition to taking charge of one of our Sunday schools in Sendai, tours the district at his own expense during his vacations to encourage the work of the young Christians. Many such examples could be given of the activity of our laymen, which is one of the most encouraging features of our work. It is evidence that the Christian movement in Japan is steadily gaining momentum.

Another cause for rejoicing is the splendid group of men who are preparing to enter the ministry. We have two men in our Central Theological College in Tokyo, one at the Virginia Seminary, and one at the Philadelphia Divinity School. Six others are students at St. Paul's University. Three will enter the seminary in 1933 and in 1934. The six university students spent the month of August 1932 with me in Sendai where we opened a summer school for high school students in order that they might gain practical experience in working with young men.

Our Sunday school work has been coordinated and strengthened through the wise plans of Dorothy Hittle, our diocesan religious educational secretary. She has given Sunday school instruction to the students of the Sendai Training School, conducted a model Sunday school in Sendai, and made regular visits to all Sunday schools in the district for conference with the pastors and Sunday school teachers. Sometimes she is on the road as long as two weeks at a time traveling third class and stopping at Japanese inns in order to save expense. Miss Hittle is untiring in her efforts and her work is appreciated by the Japanese clergy.

In line with Miss Hittle's diocesan work is that of our kindergarten supervisor, Bernice Jansen. She makes regular visits to all our kindergartens, conferring with the teachers and linking up this department of our work with the more direct evangelistic work of the churches. Miss Jansen has the full coöperation of her Japanese co-workers.

In spite of the financial depression attendance at our kindergartens has been good during the past year. The kindergarten at Aomori is so popular that we always have a waiting list. Our kindergartens receive only the salary of the head teachers from the mission; the other expenses being paid from student fees.

We have decided to close our training school for kindergartners and mission women at Sendai for one year. A shortage of funds makes it impossible to open new kindergartens, and consequently the demand for teachers has decreased.

Our diocesan endowment fund at present amounts to three thousand yen. In a few years it will be strongly reinforced by the gift of Dr. Imaizumi. His estate has an appraisal value of 350,000 yen. One-half the income from this fund will come to the diocese after the death of Dr. Imaizumi and the full income after the death of his wife and when his children become of age. Dr. Imaizumi is even now contributing generously from the income to the Church's work.

The same frame structure which was used for many years as a church in Akita, was removed and reërected at Tsuruoka.

The new diocesan center and parish house at Sendai, erected with funds contributed from the United Thank Offering, and from undesignated legacies, supplemented by local gifts, has been completed (see *MAY SPIRIT OF MISSIONS*, p. 283).

Our people in the Tohoku have caught the vision of a strong independent native diocese and the clergy and laity are co-operating loyally with the Bishop in working towards this end. All have accepted the cuts in our budget as a challenge to the national Church to assume more of the financial responsibility for spreading the Gospel in this part of Japan. Each congregation under the leadership of its Japanese pastor is endeavoring to increase its membership looking forward to the establishment of a self-supporting parish. In this way a solid foundation is being laid for the future native diocese under the leadership of a Japanese bishop. I hope to see this accomplished before many years!



# The Caste Movement in South India

Attractive power of the life of Christians  
of outcaste origin is the underlying cause  
leading middle caste peoples toward Christ

By the Rt. Rev. V. S. Azariah

Bishop of Dornakal, India

*THE rapidly approaching departure of the Rev. George Van B. Shriver as our first missionary to India gives particular timeliness to Bishop Azariah's account of the caste movement in his diocese. This article which THE SPIRIT OF MISSIONS publishes through the courtesy of The International Review of Missions will appear in two parts: the first describes the movement itself, while the second will consider certain conclusions regarding missionary policy and methods of work which a close observation and study of the movement make inevitable.*

1 1 1

NEW TRIUMPHS OF the Gospel in any part of the world are heartening to the whole Church. That is my excuse for narrating the story of the new movement toward Christianity from the middle-class caste population of the Andhra country in South India.

Andhra is the classical name for Telugu. The northern districts of the Madras Presidency and the eastern portion of the Hyderabad State constitute the Andhra Desa. The Gospel has been preached in this area for three hundred years. St. Francis Xavier established churches among the caste people in the North Arcot and Kurnool districts. The persecutions these early converts endured constitute one of the most moving chapters in the history of missions. Their descendants are to this day faithful members of the Roman Communion.

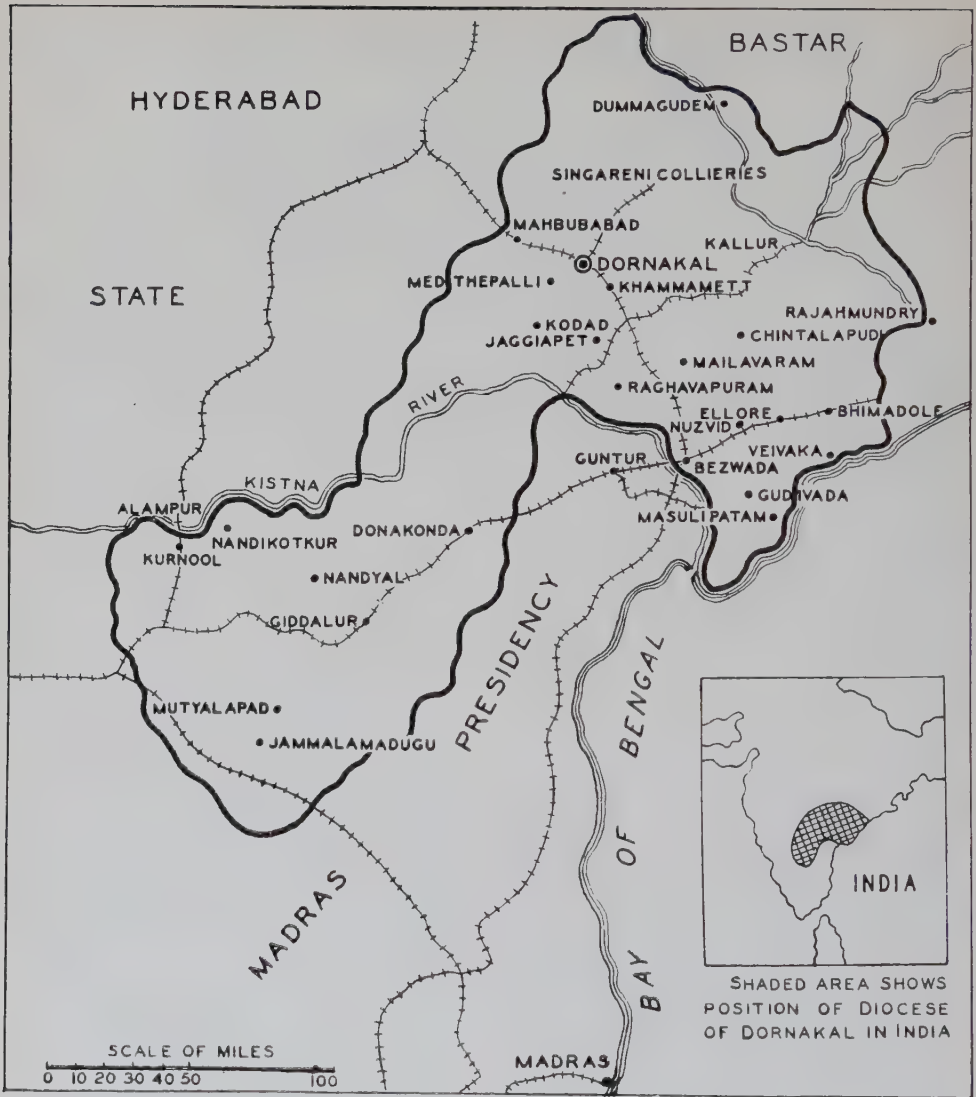
Non-Roman missionary work began about a hundred years ago. The American Telugu Baptist Mission, the London Missionary Society, the Anglican Church, the American Evangelical Lutheran

Church, the Canadian Baptists, and the Wesleyan Methodist Church all came in succession and have occupied more or less separate districts in this area. The success of these activities among the Telugu outcastes is well known. There are today altogether about 800,000 Christians in the Andhra Desa, which, during the past fifty years or so, has been one of the most fruitful mass movement fields in all India. The Anglican Church is represented by the Diocese of Dornakal, which includes in it the entire membership of the Church of India in the Telugu-speaking districts, and has at present a membership of 170,000.

The caste system in India is often confusing, not only because the names differ in different parts of the country, but also because present-day realities differ radically from what one learns from Indian histories. The four time-honored castes of Manu simply do not exist in South India. The Hindu population here is, broadly speaking, divided into three main sections. There is at one end the Brahman, who by his intellectual superiority and religious prestige holds indisputably the first and foremost place throughout the land. At the other end are the outcastes, called also the Panchamas (fifth caste) or Depressed Classes, and recently known as Adi-Andhras. This title means "Original Andhras," and has been adopted by the outcastes as representing what they claim to be a positive fact, and as removing the stigma attached to the other names. These constitute one-fifth of the Hindu population, or in round numbers over four millions in the Telugu country.

Between these two extremes lie the

# THE SPIRIT OF MISSIONS



THE DIOCESE OF DORNAKAL IN THE CHURCH OF INDIA, BURMA, AND CEYLON

great middle-class population: the land-owning class, gentlemen-farmers, artisans, and men following many different occupations. Shepherds, toddy-drawers, goldsmiths, carpenters, weavers, washermen, hunters, village watchmen, and the like constitute this large class, forming about four-fifths of the entire Hindu society. They are all popularly known as Sudras, the name given to the fourth caste of Manu's Code, though, owing to the non-

existence of Kshatriyas and Vaisyas in the south, they constitute the uppermost caste-community next to the Brahmans. On account of their wealth, social position, and numbers they exert great influence on the politics of South India. They form the non-Brahman party which since the Montagu-Chelmsford Reforms has always been in power. Though they are all non-Brahmans and are all classified popularly in the great Sudra community, their



## THE CASTE MOVEMENT IN SOUTH INDIA

internal social divisions are numerous. One may say that there are as many divisions as there are trades, and as many sub-castes, subdivisions, and subsections as there are villagers. Except in the matter of marriage, most of these castes cohere for communal purposes. They live within village limits, they use a common well, and they interdine. The highest among them are perhaps the Kapus (also called Reddis), who are the descendants of the families connected with the Andhra rulers a century ago. Next to them, but closely allied to them, are the Kammas, Telagas, and Baljis who are all landowning farmers. All the other castes follow this group at a greater or less distance, with Waddars (earth-diggers) and Erukalas (basket-weavers) bringing up the rear.

The Christian movement was never without one or two converts from many of these castes; but it is only in recent years that they have come out in groups, families, and villages. It is estimated that about 26,000 converts have embraced the Christian faith during the last five or ten years. The Diocese of Dornakal has received in five years 7,400 men, women, and children from fifteen distinct caste groups. Erukalas and Waddars at the bottom of the scale came first; Reddis, Gollas, and Yanadis now supply the greatest numbers. The Wesleyan Methodist Missionary Society and the American Lutheran Church have also had similar large accessions from these groups. In all these Churches, several hundreds have been enrolled as learners and are joining in Christian worship; hundreds are being baptized. Quite recently in one area 141, 84, and 44 persons in three different villages were baptized within a week—all representing one or other of these Sudra communities. Along with this landslide, a few men and families from other inaccessible communities have also come out, evidently encouraged by the momentum of the movement. Thus, two Moslem families, one Brahman, and a few Lingayat families have joined the Church.

The religious beliefs and practices of these castes while in Hinduism are rather

disappointing. Vedic and philosophic Hinduism are generally unknown. The *Gita*, even in the vernacular, is a sealed book to most people. Nominally they are Saivites or Vaishnavites—largely the latter. But beyond a trace of this in some of their personal names, their allegiance to these cults is indeed little. Village deities play a large part in ordinary life. Religious practices are not many; some fast on Saturdays and at *ekadasi* (eleventh day after new moon); often they have an annual village sacrifice, more often only when blessed with a good crop or visited by an epidemic. Sometimes they attend the annual Hindu festival in the neighborhood. Even where there is a temple in the village itself they visit it rarely, probably only on occasions of family events. Marriages are under the presidency of the Brahman priest, who is also required at cremations. They are mostly meat-eaters, though they never touch beef. A few groups keep their women *gosha* (in seclusion).

Their outward conduct is respectful; but they have sins and faults due to their status and position. The men are litigious and quarrelsome, proud and haughty towards the outcastes, unjust and cruel to their farm laborers, subject to the same sexual laxity as any other class. The women are respectful and modest and at the same time fearless and free, fond of home and children.

The reasons that have led these people Christward are varied. Beneath all lies the attractive power of the life of the Christians of outcaste origin. This takes various forms. In one case, it is the advance in education and civilization that has been made by the outcastes. In another, their honesty and truthfulness; in another, their growth in soberness and sexual morality; in yet another their clean speech.

One man told me that he had always been a diligent searcher after God; he had wanted to realize God and to worship Him. To this end he had formed a *bhajana samaj* (lyric-singers' band) to spend the evenings in offering the deity

the service of song. One day late in the evening he returned home from his *bhājana* hall, and passing the Christian chapel looked in through the window. There he noticed a whole congregation kneeling in silence, with closed eyes and both hands together in an attitude of prayer. The teacher was offering prayer and the people were in an attitude of the deepest reverence and devotion. It struck him at once that here were people face to face with the Supreme God, who had found what he had not found through the *bhājana*. He thenceforth attended Christian prayers and later with his whole family accepted the Way.

Another had read the *Gita* and the Koran in the vernacular, to find out the conception of God taught there. He was not, however, satisfied; and when at last he heard from a Christian teacher the story of God suffering for men on the Cross, he said to himself: "This is the God I am going to worship and to serve henceforth." One man's starting-point had been a dream in which some one appeared to command him to become a Christian. A woman was baptized because she believed she was healed in answer to prayer to Christ.

A general dissatisfaction with the effect of Hindu belief and practice on the national life of India is acknowledged to be another factor underlying the movement. Caste, untouchability, infant marriage, purdah—these are all proclaimed by national leaders to be inimical to the higher interests of the nation. The villager sees that these are inseparable concomitants of the Hindu religion, and that the Christian, though hailing from an outcaste group, is singularly free from these enfeebling chains.

Whatever the cause may be that brings the people into the Faith, they enter into it with a whole-hearted earnestness which is truly moving; the effects on their life are also striking. The wives of the converts in one village testified to the peace and happiness that had come to them because the men no longer quarreled and engaged themselves in impoverishing liti-

gation. The outcastes are remarking on the passing away of untouchability. They say:

Formerly the caste people shouted at us to get out of the way, not to go too near them; all that is gone now. Formerly they used to deride our religion, calling it Mala-religion and Madiga-religion, now they have no hesitation in coming to our church, in sitting down side by side with us, touching us, and praying with us to our Lord Jesus, making no difference.

This change of attitude shows itself in many ways. They have no hesitation in receiving ministrations from teachers and pastors of outcaste origin. They reverence them, offer them their *namaskar* (reverent greeting), and receive sacraments from their hands. Their children have come into Christian hostels and have identified themselves with other boys. Many of the converts are voluntary evangelists. They are eager to bring their own people and other caste people into the Church. Almost in every village there are some men and women who go out to neighboring villages to persuade others to accept the Gospel. From the caste group which formerly provided actors in village plays have now come men and women enacting evangelistic sacred plays. Two men have sung in vernacular verse the life of our Lord and the excellence of the Christian religion, one of which has been published by the author and is being sold by non-Christian book vendors at railway platforms along with other vernacular literature.

What is it that has moved these men and women—only a few years ago proud and haughty, insolent and insulting in their manner to Christians and Christian teachers—now to sit in church and chapel, humbly kneeling at prayer, eager to receive instruction, to accept Holy Baptism, to kneel reverently to receive the laying-on of hands by the bishop, and to press forward to receive the holy sacrament, without any thought of the caste origin of the co-recipients or of the ministering priest? What can it be but the marvelous operation of God the Holy Spirit?

*To be concluded*



# Fort Yukon Rejoices in New Parish House

Much needed addition to St. Stephen's Mission  
is made possible by Advance Work Program.

Two winter volunteers give helpful service

By Clara H. Burke

St. Stephen's Mission, Fort Yukon, Alaska

**L**AST year on the occasion of the twenty-fifth anniversary of Dr. and Mrs. Grafton Burke's service to Alaska, THE SPIRIT OF MISSIONS ventured to suggest that the speedy completion of the parish house addition for St. Stephen's Mission, Fort Yukon, might be an appropriate recognition of the anniversary. (See THE SPIRIT OF MISSIONS, June 1932, page 349.) The readers of the magazine responded quickly. When the Burkes returned to Alaska after their furlough this item in the Advance Work Program had been raised. Although the new building, which immediately adjoins the mission residence, is not quite complete, it is already in use. In the accompanying article Mrs. Burke tells something of the tremendous needs which it fills, and something of the recent winter's activities at Fort Yukon, Alaska.

**I** WISH that the many friends who helped make the new parish house possible could see how comfortable we are, and how the large assembly room (thirty by forty feet) is used. On Monday and Thursday evenings, the Hudson Stuck Bible Class meets. Tuesday is the Women's Auxiliary. Wednesday there is a large mothers' meeting, when the native women bring their babies to be weighed, after which a nurse instructs

them in the care and feeding of their little ones. Thursday evening John Fredson has his little boys' club of some forty members. Friday is Men's Club night, and all day Saturday there is one health class after another. During Lent on Wednesday and Friday afternoons Dr. Burke had service.

When meetings are not being held it serves as a playroom for the children. Across the end of the room are large doors which close around the altar. Here are held the English-speaking Sunday school and services for the children† of our household.

Above this large room is the girls' dormitory. I wonder what we would have done without this room: the hospital has been full to overflowing all winter and Dr. Burke brings me first one child and then another to make room for new patients at the hospital. Times are very difficult: it has been a very poor fur year with no credit from the traders to the natives and many children are sick from lack of food. I think this mission house could be well called "The Home for Saving Lives." Many of these little ones would not be living today if it were not for the care they get in it.

A great deal of the work of erecting the



CHILDREN'S ALTAR IN THE NEW  
PARISH HOUSE AT FORT YUKON

†About twenty-five Indians, most of whom are parentless and homeless.

building was done by volunteers. Thus we were able to build much cheaper than was at first expected. Now only a few finishing touches need be done, which can easily be covered by the thousand dollars granted by the American Church Building Fund.

Dr. Burke has been very busy at the hospital, and, with a good staff of nurses, has been able to relieve suffering mankind. He has had several very serious operations. A week ago he operated on old John Vintaykwizi's eyes. John, who has been blind for the past three years, is the oldest native in these parts; over one hundred years' old, but as spry as a man of sixty. He was a lad of sixteen or seventeen when the Hudson Bay Company came to Fort Yukon in 1846. He had killed moose with a six-foot bow and arrow, which no one under that age can do. That would make him 103 or 104 years old.

There was great excitement when the Doctor was changing his dressings for the old man was able to see his hand. You never saw a happier person and he did

not mind in the least being scolded and told that he was to keep his eyes shut. In that minute of peeping he knew he could see. What makes the operation so wonderful is not only the age of the patient, but as the Doctor did not have the proper instrument to scoop out the eyeball he made one out of a nut pick. I wonder what some of these highly specialized eye men would think if they had to operate on the eye with an instrument made from a nut pick and a pair of manicure scissors!

This winter we have been blessed in having George Whittlesey (of Detroit) and Wyatt Brown (of Harrisburg) with us.\* They are two interested and helpful lads, and are willing to do anything to help carry on. They have visited many of the outlying villages by dog team holding services, and the most encouraging reports of their work come in.

\*Our readers will recall Daniel Hackett's narrative of his winter in Fort Yukon (THE SPIRIT OF MISSIONS, December, 1931, page 808). These two boys have had similar experiences and, it may be added, that Dr. and Mrs. Burke welcome such assistance, during either the winter or summer, from college men.

## Hikone Children Revise Church School Service

THE OLDER CHURCH school children of Hikone, Japan, have been experimenting with the making of a Church school service of their own. The oldest class of this school of over a hundred pupils has its own separate service; it was this service that was revised.

As the group wanted to add more responses, they first discussed whether to reduce the number of prayers read by the leader or to lengthen the service. They chose the latter course. Then the boys and girls divided into two groups: the boys to make up the responses; the girls to select about forty hymns to increase the number available for use. Each group worked about an hour, without any assistance from their rector, the Rev. P. A. Smith. The boys had the Prayer Book and a few collections of prayers.

Then they came together and dis-

cussed and adopted the results. Mr. Smith says they now have a richer service and of course one more truly the children's own. He mentions one example: In addition to the opening sentences already in the service, the boys wanted to add, "I acknowledge my faults and my sin is ever before me." This was adopted unanimously!

As for hymns, they wanted Nearer My God, to Thee, because they liked the words. Indeed most of their choices were for this reason. "I like this one. Is the tune hard?" They would ask. And one decision was, "We are a little tired of the hymns we have been using; they are rather childish, but we must put them in as the younger children who come next spring will want them for a while."

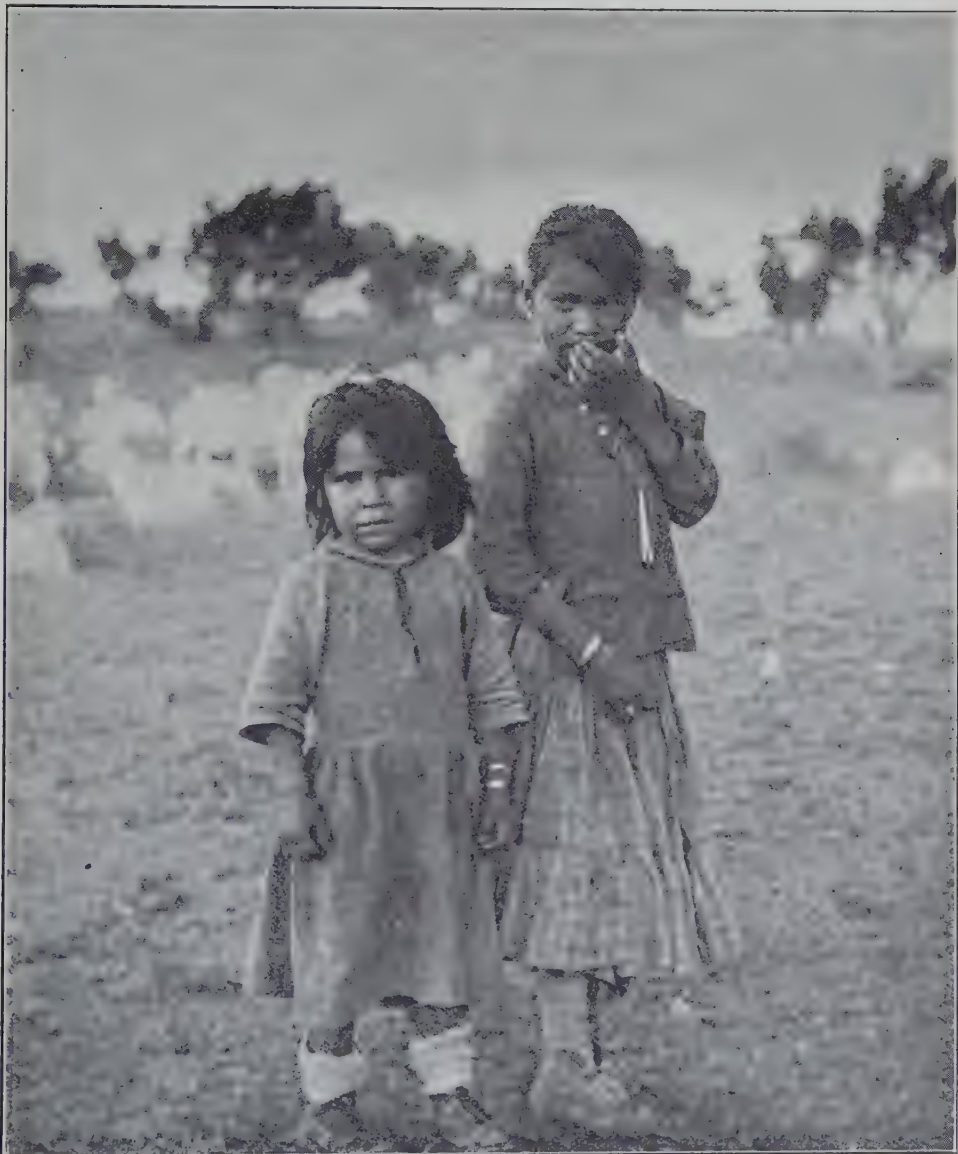
All this from children with not a particle of Christian training at home!



# The Spirit of Missions

PICTORIAL SECTION

Eight Pages of Pictures from the Field



© Underwood and Underwood

## LITTLE NAVAJO SHEPHERDS OF THE ARIZONA DESERT

Less than half of the Navajo children of school age (six to eighteen years) are attending any school—Government, mission, or public. Our own Mission of the Good Shepherd at Fort Defiance, cares for but a handful



#### BISHOP SALINAS CONFIRMS

Class presented by the Rev. L. Y. Caballaro  
(left) priest-in-charge of the mission at  
Jojutla, Mexico



#### HOUSE OF BETHANY. BASKETRY CLASS

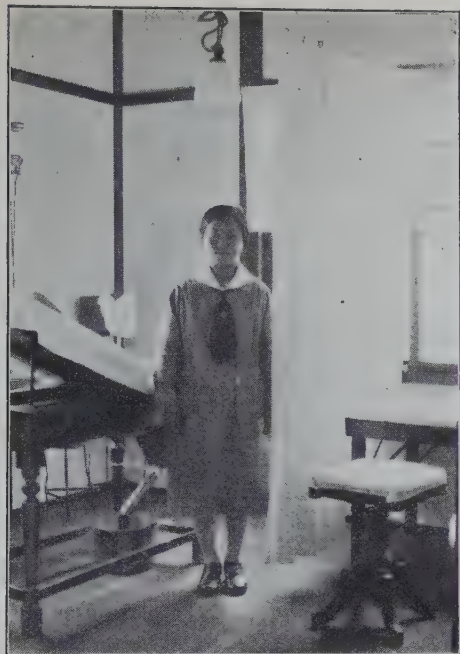
Our girls' school at Cape Mount, Liberia, has  
over 150 pupils. (See February SPIRIT OF  
MISSIONS, p. 74)



#### OFF FOR A HOLIDAY AT FORT VALLEY SCHOOL, GEORGIA

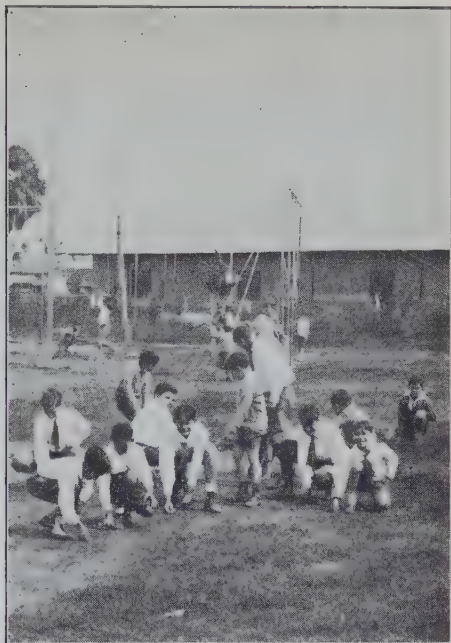
A new infirmary, funds for which were raised before the depression, is nearing completion at Fort Valley. The public health activities of this Institute school are under the direction of Miss O. W. Harris, the school nurse





#### A JAPANESE VISITING NURSE

Graduate of St. Luke's College of Nursing, she now works in the Church of the Resurrection, Kyoto



#### PLAYTIME, TRINITY SCHOOL, MORON

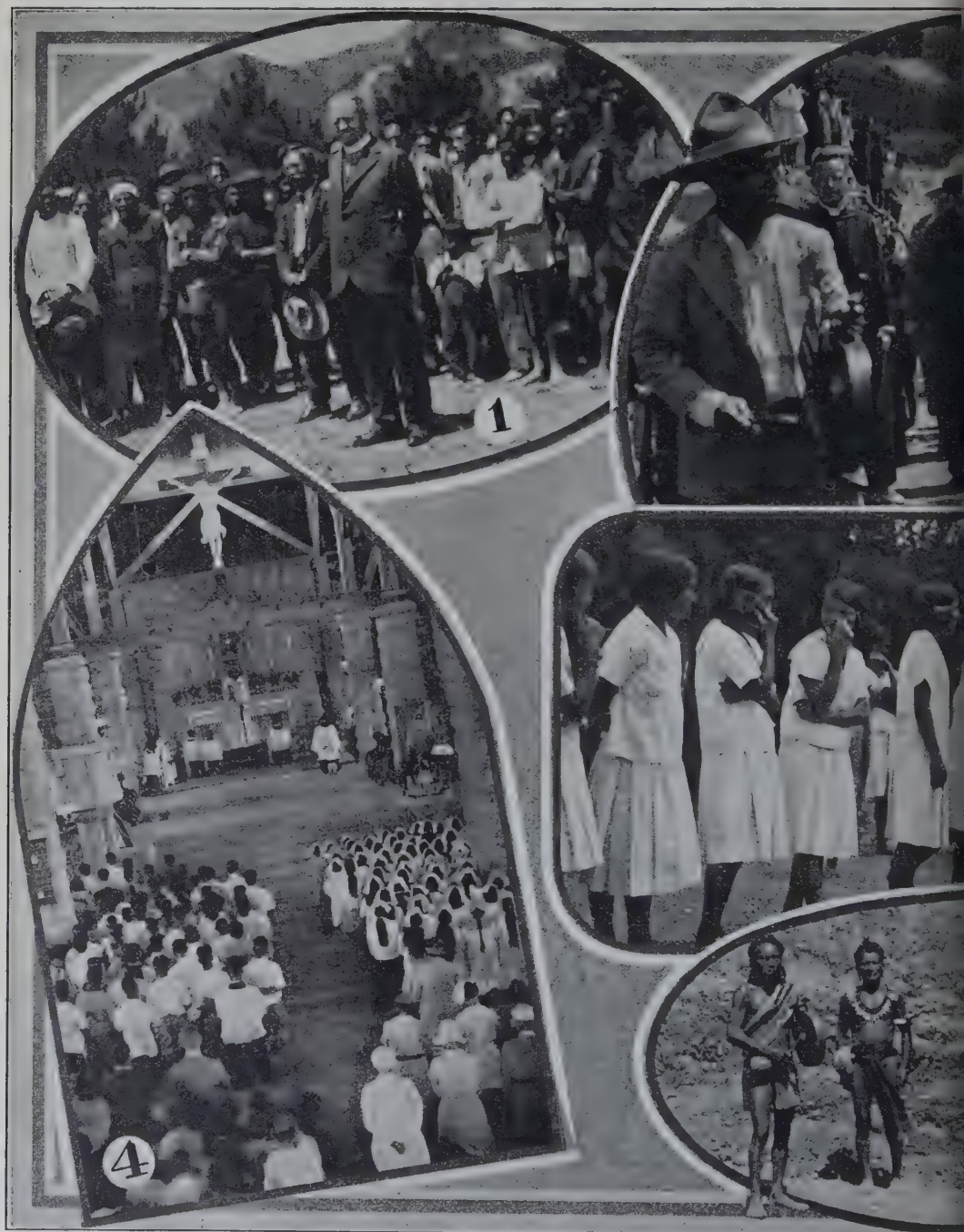
A fine school and a growing reverent congregation in this Cuban city are in charge of the Rev. R. E. Moreno



#### CONGREGATION AT SNOW-COVERED ST. THOMAS' CHURCH, POINT HOPE, ALASKA

Our most northerly mission is in charge of the Ven. Frederic W. Goodman. The congregation which embraces the entire community enters into the services heartily and unitedly. On a recent visit Bishop Rowe confirmed twelve

# Bontoc and Sagada Churchmen



1. Bishop Perry with some Sagada Churchmen. 2. Bishop Mosher escorts the Presiding Bishop into Sagada. 3. Mrs. Perry makes friends with some Sagada Churchwomen. 4. The Presiding Bishop officiates in the Church of St. Mary the Virgin, Sagada. 5. Bishop Perry greets the girls



# Welcome the Presiding Bishop



of all Saints' School, Bontoc. 6. Motors in Mountain Province are usually heavily laden. 7. An exhibition of Igorot dances and ceremonial is given for Bishop Perry. 8. The Presiding Bishop meets the city fathers of Bontoc who are also members of our mission.



**REST PERIOD AT ST. ANDREW'S PRIORY KINDERGARTEN, HONOLULU**  
 The 250 girls of varied racial stock who comprise the Priory student body are normal, natural girls, conscious of but one nationality: they are American. The school, adjacent to St. Andrew's Cathedral, is in charge of the Sisters of the Transfiguration



**NEW CHURCH AT SHELBIANA (KENTUCKY) CONSECRATED BY BISHOP ABBOTT**  
 Since last November there have been sixty-eight baptisms and forty-four confirmations in this vicinity. The Church's opportunity among the highlanders of the Diocese of Lexington was discussed in *THE SPIRIT OF MISSIONS*, October 1932, pp. 622-6





**A JAPANESE CONGREGATION IN THE STATE OF SAO PAULO, BRAZIL**  
Four Japanese are now assisting the Rev. J. Y. Ito in ministering to some, at least, of the approximately 100,000 colonists who are building a new home for themselves in this part of South America. The work centers around Biriguy and Registro



**RECENT CASTE CONVERTS, DIOCESE OF DORNAKAL, INDIA**  
The group includes a Kamma (farmer), a Dhobi (washerman) and a Mohammedan but most of them are Reddis (warriors by profession) who are now farmers. (See *The Caste Movement in South India*, pp. 335-8)

*George Craig Stewart extends*

## Welcome to Chicago

TO THE MANY thousands of Churchmen and Churchwomen who will be our guests this summer, I extend on behalf of the clergy and laity of the Diocese of Chicago a most hearty welcome.

The Diocese of Chicago, inheritor of the former Diocese of Illinois, is almost as old as Chicago itself. We have just held our ninety-sixth annual convention. Chicago is celebrating its centenary.

Our diocese covers the twenty-five northern counties of Illinois. Out of one hundred and twenty-six parishes and missions, seventy-five are in Chicago and its immediate suburbs, and can easily be reached by train or "L", by bus or motor car. They are all eager to welcome you to their services and to show you every possible courtesy.

The Church Club of Chicago will keep open house at our Diocesan Headquarters, 65 E. Huron Street, just next door to St. James' Church, the mother church of the diocese, the birthplace of the Brotherhood of Saint Andrew. Here you will be provided with information about Church services, attractive expeditions to Church institutions, such as the Pro-Cathedral, the Western Theological Seminary, St. Alban's School for Boys, St. Mary's Home for Girls, Chase House Settlement, the House of Happiness, the Cathedral Shelter, and the Church Home for Aged, routes for pleasant drives along the Fox River and Rock River Valleys on the west, through the famous southside parks, and along the beautiful north shore.

And here you will meet many old friends from widely separated cities who will foregather at our headquarters.

Only let me repeat that every clergyman and every layman in this diocese joins with me in the eager hope that you will give us the opportunity to welcome you to our city and to show you in a hundred different ways how glad we are to see you.



An exhibit representative of the life and work of the Church will occupy a splendid bay in the Hall of Religions throughout the period of the Chicago Century of Progress Exposition. This has been made possible through a commission named by the Presiding Bishop at the instance of National Council. The Rt. Rev. George Craig Stewart, Bishop of Chicago, is chairman. The exhibit will not undertake to cover extensive historical ground, but will create a churchly atmosphere, and be a background for a continuous program of religious and social activities. The Hall of Religions is well located and many millions of visitors during the summer will note and enjoy this testimony that when progress is the topic the Episcopal Church has an emphatic word to say.



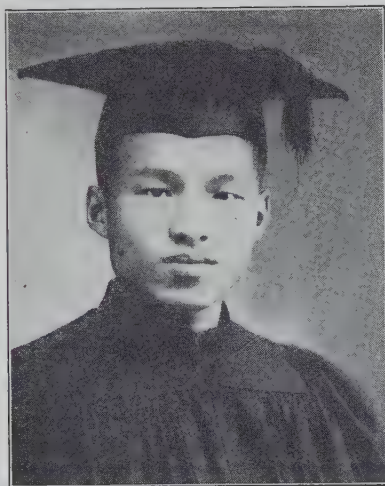
# A Chinese Pastor's Vision for His Parish

Reopening of schools, renewed student work, and a small Christian factory are considered essential to Church's advance in Changteh

By the Rev. Carl H. F. Liu

Priest-in-Charge, Church of Three Virtues, Changteh, China

SOON after his ordination to the priesthood on St. Simon and St. Jude's Day, October 28, 1932, Mr. Liu was placed in charge of the Church of the Three Virtues, Changteh. This twenty-year-old mission in recent years has been much harassed by China's internal difficulties. But western Hunan is again quiet and under Mr. Liu's plans (which he describes in this article) it should again forge ahead as a vital outpost of the Church. Readers of THE SPIRIT OF MISSIONS who would like to trace the story of the development of the Church in Changteh will find it in these issues of the magazine: November 1917, page 763; March 1920, page 163; May 1923, page 307; and July 1925, page 429.



THE REV. CARL H. F. LIU

Changteh early the next morning in time to catch the bus for Changteh. After crossing the Hsiang, Chih, and Yuen Rivers, the traveler will arrive in Changteh before four o'clock that afternoon. The return journey may be made entirely by water when the river is high although this steamer trip requires more time—about three days.

This city of Changteh is one of many contradictions. Although it has all the special features of a metropolis and its market is as big as that in Wuchang, it lacks none of the old customs. This state of affairs, of course, prevails in many other places and

indicates that changes have come too rapidly. The quick radio receiving sets, for example, have been installed at five different points in Changteh, while the old-fashioned letter-forwarding companies are still in existence in the same city. Young men and women, who are modernized and wear fashionable clothes and leather shoes, are constantly going to the movies; but one very often comes across middle-aged women, in antiquated dresses and with bare feet, who are carrying about fire-wood and crying aloud for sales. There are over ten provincial, district, and private junior and senior middle schools, but Buddhists and Taoists,

CHANGTEH IS THE most important city in western Hunan. On the remote border of the Province, the gateway to Kweichow and Yunnan, it was long considered practically inaccessible from the metropolitan Wuhan cities. But modern methods of communication have brought Changteh within a day's journey of Wuchang, making it seem nearer Wuchang than either Ichang or Shasi. For example, one may take the afternoon express at Tunghsiangmen and reach

## THE SPIRIT OF MISSIONS



INSIDE VIEW OF THE WALL AROUND CHANGTEH

Modern means of transportation have brought this city, the most important on the western border of Hunan, into easy communication with the Wuhan cities

fortune-tellers, wizards, and exorcists are also numerous. There are said to be thousands of Mohammedans in Changteh. They have three mosques and a boys' school and publish two magazines for the use of Mohammedans in all parts of China. One of these carries a name imitating the two Chinese characters meaning The Christian Gospel.

Foreign firms, large companies and banks are set up; but three sorts of shops flourish particularly in Changteh:

1. Tea-houses, at least one thousand in number, where most people spend their evening hours. This, it seems to me, is an index of how people here waste their time, and how badly they need proper forms of amusement.

2. Secondhand goods dealers who do a good business in Changteh. This shows how rapidly the old society is disintegrating and how urgently new industry needs encouragement.

3. Physicians and infirmaries are unusually successful. Some of these are well trained and experienced, but some are quack doctors. The diseases treated mark the extent of present-day degeneration.

Seven Christian bodies including the

Roman Catholics and Seventh Day Adventists work in Changteh. The Presbyterians came first. They have a hospital, a school of nursing, and a junior middle school for girls, and, until the civil war of 1926, maintained a junior middle school for boys. Their church is full of life. The Christian and Missionary Alliance does work on a smaller scale, but has an earnest membership. The Canadian Holiness Mission and the China Inland Mission suffering from a lack of Chinese leadership, nevertheless press forward vigorously.

Our own Church, with its fine, spacious compound in the northwestern part of the city, has made considerable progress in the less than twenty years of its work.\* A middle school and a primary school were founded by the Rev. Y. T. Tsang. His successor, the Rev. Albert Tsang, pushed our work further ahead. Our San Teh Middle School made a very favorable impression upon the local gentry and there was a fair-sized congregation. But since the chaos of 1927 which compelled us to close the middle school we have been unable to reopen it. If we do not

\*Began in 1914.



## A CHINESE PASTOR'S VISION FOR HIS PARISH



STREET ENTRANCE TO THE CHURCH OF THE THREE VIRTUES, CHANGTEH

The Rev. Carl H. F. Liu hopes that the Church in Changteh may give renewed emphasis to its student and educational work, and to its ministry to laborers

press hard enough, the once very flourishing church here will die a natural death.

### OUR PRESENT WORK

**S**ERVICES IN THE HOME. During the first two weeks of January, a service was held in a different home each day. In each case, the host invited the other members of the Church as well as his own relatives and friends to come to the meeting. The reading of the Scripture lessons and the saying of prayers were undertaken by lay members, while the priest gave a talk. The average attendance was twenty.

*Evangelization at the New Year.* From January 29 to February 5, we conducted, each evening, our New Year evangelization according to the suggestion of the National Christian Council. Among the preachers were several ardent Christians. The average attendance was above fifty, and, as a result, ten people signed up, of whom six or seven come regularly.

*Laymen's Evangelistic Band.* The organization of this band is a valuable result of the New Year evangelization, having originated among the laity. They now have fifteen responsible voluntary

workers who preach to the public on Tuesday and Thursday evenings. They have elected the usual officers.

*Reorganization of W. M. S. L.* Lack of careful planning hampered the Women's Missionary Service League in its work, but it has been reorganized under new officers: Mrs. Li Teh-fang, Mrs. Liu Yukai, Miss Liu Su-hsuan. They are going to organize reading classes among women and the Christian Mothers' League.

*The Christian Endeavor.* This club has always done, and is still doing, fine work. At each weekly meeting, seven members speak briefly on the Scripture lessons of the week; other members offer extempore prayers, and the meeting closes with benediction by the priest.

*Reformation of the Sunday School.* All these years we have used the first few books of the Old Testament for our Sunday school; so we have not been able to stir up very much interest among the children. But now we use the Sunday school lessons, issued by the Forward Movement of the Church of Christ in China. As the editors aim to give the children a religious experience and to form their habits of worship, and as we are arousing the children's interest in the school with the

help of songs and games, our trial appears to be a success.

*Improvements in Free Night School.* Teaching in the free night school here was practically monopolized by the catechist and Biblewoman. Realizing that they were too busy to carry this load, we have lately invited some of our men and women Churchmembers to be honorary teachers. In addition to some textbooks and the abacus, they are taught music and games and required to hear talks on religion. This not only helps the pupils, but also affords our Churchmembers a chance to serve.

#### FOR THE FUTURE

UNDER PROPER management our schools prior to 1927, won the confidence and good-will of the local gentry. But since these schools were closed, the children of the Churchmembers, as well as the prestige of the Church here, have suffered. To regain these losses and to press forward, we should gradually restore this educational work.

The students in Changteh are truly as sheep not having a shepherd. Many of them are leading a dissipated life and are lost in vice. We used to run (and did it well, I believe) a club where school peo-

ple and shop-keepers could enjoy some wholesome amusement or reading matter, but that also ceased during the Communist trouble. Now that our district is again peaceful, the Church should at the earliest moment go on with this work.

Most of our Churchmembers belong to the laboring class of whom very, very many are unemployed and needy. For them we should take our third forward step. What we should do for these poor Churchmembers is not to give them liberal relief, but to found a factory, even on a small scale, to make it possible for them to find their own living. This may not seem practicable, but if the Church really wants to advance their spiritual life, I should say this is quite essential. There is much truth in the well-known saying, "Propriety and righteousness can only come into prominence when the people are materially well provided for."

Such then is the possible scope of work lying ahead of us. It is a work too large for our present staff (comprising a priest, a catechist, and a Biblewoman) to handle. But may we not go forward confident that our fellow Christians, knowing what actually happens in Changteh, will pray for our share in extending the Kingdom of God in western Hunan.

## Chinese Country Folk Build Church in Ku San

LATE IN 1932 the Bishop of Shanghai, the Rt. Rev. Frederick R. Graves, consecrated St. Paul's Church, Ku San. The entire cost of both land and building was provided by Chinese Churchmen without help from the Chinese Board of Missions or foreign friends. That these country people should be able to go ahead with this undertaking in these times of political uncertainty and poor crops, gives great promise for the future of the Church in China. The building is small but ample for present needs. It is built of brick with tiled roof and curved corners. The inside appointments are simple and dignified.

Bishop Graves, with twelve of his clergy, led by a crucifer and four choir boys proceeded to the church and dedi-

cated the building to the service of Almighty God for the preaching of the Word and the administering of His Holy Sacraments. Immediately following the service of consecration, fourteen adults were confirmed. Then came the celebration of the Holy Communion. The Rev. Hollis S. Smith acted as celebrant with the Rev. C. S. Ku, priest-in-charge of St. Paul's, and the Rev. T. P. Yang as assistants. Mr. Yang also preached a simple and forceful sermon on the earnestness of translating hearing into doing.

The church was packed to the doors with no standing room left and a very large crowd of onlookers outside. About forty representatives from the city and all the outstations were also present at the service.





## Jottings from Near and Far



OUR OLDEST Dakota Indian priest, the Rev. Luke Charles Walker, died on April 22 at the age of eighty-five at Lower Brule, South Dakota. Educated in St. Andrew's School, the forerunner of the present Shattuck School at Faribault, Minnesota, and the Philadelphia Divinity School, Mr. Walker was ordained deacon in 1871 by the Rt. Rev. Robert H. Clarkson. Five years later he was advanced to the priesthood by the Rt. Rev. William Hobart Hare. Until his retirement some years ago, he was superintendent of presbyters in our Dakota work.

them to work on a curriculum adapted to our people, circumstances, and needs." The committee meets every week.

ANNE ELIZABETH BYERLY, who has served the Church in the Diocese of Hankow since 1901 died on April 10 in her sixty-fourth year.

Miss Byerly's work among women and girls brought her into intimate personal relations with hundreds of persons. After acquiring the language and the knowledge of Chinese customs, she made the acquaintance of women and girls in many well-to-do Wuchang families. Through her visits to their homes and entertaining them in her home, she was able to interpret Christian faith and life to members of the more privileged groups in China.

Recently she lived in Ichang with the Chinese clergyman and his wife, to both of whom she was of great service in the earlier years of her work. For the past year or two, Miss Byerly had not been well and was unable to do her full round of work.

Miss Byerly was born in Richmond, Virginia. She was educated in All Saints' School, Baltimore, and at the time of her appointment to China was a member of Mount Calvary Church, Baltimore.

ALLAKAKET, ALASKA, has had its first recorded case of appendicitis. Amelia Hill, our nurse at St. John's-in-the-Wilderness on the Koyukuk River, up above the Arctic Circle, writes that one of the village men who was preparing to start with his comrades for the hunting grounds, was taken violently ill with severe abdominal pains. When she reached his cabin, she found family and friends doing everything they could think of to help the man but unfortunately, doing nothing that they should have done and everything that they should not have

TWO NEW AND beautiful maps (35 x 53 inches) hand-colored, and on strong paper, are now on sale at The Book Store, 281 Fourth Avenue, New York, for \$1 a set postpaid:

(1) *The Episcopal Church Around the World With the Anglican Communion and Its Missions*: showing in two colors and black the important centers of the Episcopal Church throughout the world, and where the English, Canadian and Australian Churches are working.

(2) *The Episcopal Church Within the United States*: showing in red and black the Provinces, Dioceses, Missionary Districts, and see cities of the Church in our own country.

These maps are valuable for Church schools, study and discussion groups; helpful and interesting to all who would know their Church and her missions.

ONE-FIFTH OF the five hundred children in our Mexican missions," says the Rt. Rev. Efrain Salinas y Velasco, Suffragan Bishop of Mexico, "are receiving no religious instruction. Thirty per cent are receiving systematic religious instruction, and fifty per cent are instructed only in the Catechism. I have placed these facts before our committee on religious education and have charged

**O**NLY one in every twenty-one Church families receives THE SPIRIT OF MISSIONS. This is a challenge to each one of our subscribers! If each reader will secure one new subscriber now we can reduce that 1 in 21 to 1 in 10½. More subscribers mean a better magazine for you, too! Let us all make a point of getting that one new subscription this month, now. Use the subscription order blank enclosed with this issue. THE SPIRIT OF MISSIONS needs your help!

done. Fortunately, by moving him to the mission house and caring for him steadily, Miss Hill was able to pull him through. There was no doctor within hundreds of miles and no facilities for an operation. Miss Hill comments that appendicitis is not common among natives in Alaska: one thing for which Indian and Eskimo may be thankful.

The native congregation and the children sent their Easter offerings as usual and generous ones they are too, although not quite so large as in the days before depression hit Alaska as it has been hitting us all. Even the wolves are being driven by hunger much nearer to the mission than is comfortable for its residents.

**W**ORD CAME TO US on April 5 of the death of the Rt. Rev. Junius Moore Horner, Bishop of Western North Carolina. His entire life was devoted to the Church and the welfare of the mountain folk of his native State.

Following his graduation from Johns Hopkins, he entered the General Theo-

logical Seminary and was ordained to the priesthood in 1891, in the Church of the Holy Innocents, Henderson, North Carolina. He immediately entered into missionary work and for several years was principal of the Horner School in his birthplace, Oxford, North Carolina. He was elected Missionary Bishop of Asheville, December 28, 1898, and served in that capacity until 1922, when the District having been organized as the Diocese of Western North Carolina, he became its Bishop.

Tall and sturdy, he was typical of the Old South, and especially of the mountain regions of the Carolinas, where he was at home among the people to whom he devoted most of his life. Four of our educational institutions in the Southern Mountains are closely identified with Bishop Horner's name and owe much of their success to him.—H. L. B.

**T**HE WYOMING LEGISLATURE in its recent session took time and thought to adopt a resolution of congratulation to the Rev. John Roberts on his completion of fifty years of service among the Shoshone and Arapahoe Indians of Wyoming. The document begins:

WHEREAS, on February 10, 1883, after braving the terrors and furies of an unprecedented blizzard, officiating at the funeral of a stage driver who perished in the storm, and saving the life of a fellow traveler, there arrived at Fort Washakie, Wyoming, a young man whose name will go down through history for his service to humanity, viz., the Reverend John Roberts, Episcopal missionary to the Indians of the Shoshone Reservation. . . .

**M**ANY YEARS AGO a copy of the Psalter in his native language was left in the house of a man in Burma. He began to read, and before he had finished, he resolved to cast away his idols. Then for twenty years he worshipped the eternal God revealed to him in the Psalms. He used Psalm LI as a daily prayer.

Then a missionary met him and gave him a New Testament. His joy on reading it was beyond expression. "Twenty years I have been walking by starlight," he said, "and now I see the sun."



**W**HO'S *Who in China* (third edition) contains 960 names. They are distributed in twelve provinces, but more than half come, not unnaturally, from the regions around Shanghai, Peiping, and Canton.

Of the 960, there are 620 who have attended college or university, and of this latter number, 419 went to non-missionary institutions and 201 to mission colleges. Of this 201, St. John's University, Shanghai, contributed sixty-one. In other words, St. John's has contributed a tenth of the present college-trained leaders, and nearly a third of those who were trained in mission colleges.

**A**NOTHER OF NEVADA'S new parish halls with a screened-off sanctuary has been finished at Wells. It was dedicated on January 15 by Bishop Jenkins as St. Barnabas Mission.

Seventy people filled the little hall. Outdoors the weather was twenty below zero. The sanctuary, six feet square, was aglow with lights and had a few imported flowers. The first offering was given to the American Church Building Fund, whose aid had enabled the building to be completed.

The Rev. Frederick C. Taylor of Elko,

whose parish includes the whole seventeen thousand square miles of Elko County, has held services at Wells, from time to time, and in recent months Deaconess M. P. Allen has been stationed there, working especially among children and young people. The Church school has fifty children.

**O**F THE 202 BOYS enrolled in Iolani School, Honolulu, during the present academic year, 157 are Orientals, 34 are Caucasians, and 17 are Hawaiians. Of the total 42 are boys of our own Church and 52 consider themselves Christians without denominational preferences; 9 are Buddhists. One hundred and one, all of them Orientals, claim no religious preference. It is evident that Iolani has not only an opportunity for giving the excellent education that it provides, but also a most important responsibility in endeavoring to create and develop Christian character.

**R**URAL CHURCH WORK, an elective course offered by Dr. Edmund de S. Brunner at General Theological Seminary, has a larger enrollment than any other elective, even outranking in popularity Pastoral Psychiatry.



ST. PAUL'S CHURCH, KU SAN: A ZANGZOK OUTSTATION

Surmounting the difficulties of these times this country congregation provided the entire cost of the land and building needed for their church. It was consecrated in October, 1932

# SANCTUARY

## A Parish Day of Intercession

**M**ORE AND MORE frequently one hears of parishes providing for a day of intercession. St. Andrew's Church, Livingston, Montana, has held such a day as part of the observance of its fiftieth anniversary. The rector, the Rev. Lewis D. Smith, has by request furnished a copy of the outline drawn up for individual use. It is reprinted here, omitting local Montana references, as a suggestion of how simply such a thing may be done. There was a celebration of the Holy Communion at the beginning of the day and Evening Prayer at the close.

***A**S YOU enter the church, kneel and ask God to  
be with you through the prayers and meditations.  
Read thoughtfully the following:*

HYMN. The Church's one foundation.

LESSON. Gospel for Tuesday before Easter; Epistle for St. Stephen's Day.

PRAYERS. Collects for the above days.

MEDITATION. May I realize what my Church has cost: Christ's life; the blood of hundreds of martyrs; trials of nineteen hundred years; privations and hardships of the missionaries of every country.

HYMN. Go labor on, spend and be spent.

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HYMN. I love thy kingdom, Lord.

LESSON. Epistle in the service for ordaining a bishop; the third Gospel following.

PRAYERS. The two prayers toward the end of this service, beginning "Almighty God" and "Most merciful Father."

MEDITATION. Thanksgiving for bishops of this diocese and rectors of this parish.

HYMN. God of the prophets.

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HYMN. Stand up for Jesus.

LESSON. Gospel for Good Friday and for the Conversion of St. Paul.

PRAYERS. Collects for these days.

MEDITATION. Is my Church all I can wish it to be? Am I giving my thoughts, my interest, my labor to upbuild it? "What kind of Church would my Church be if every member were just like me?"

HYMN. Onward, Christian soldiers.

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HYMN. We love the place, O God.

LESSON. Epistle and Gospel in the service for the consecration of a church.

PRAYERS. Collect in that service, beginning, "Blessed be thy name."

MEDITATION. I picture my Church in the future. How may the services be improved? How may the appearance of my church be made more beautiful? How may the work be carried on more effectively?

HYMN. Jesus calls us.

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Before leaving the church I will resolve that my course shall be:

To live always in the spirit of reverence for God, the Father;  
To cultivate the prayer life, keeping mind and heart attentive to God's will;  
To continue Christ's faithful soldier and servant unto my life's end.



# The National Council

**Conducts the general work of the Church between sessions of the General Convention and is the Board of Directors of the Domestic and Foreign Missionary Society**

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PENDING THE RETURN of the Presiding Bishop with his full report of conditions in the Orient, the members of the National Council voted not to hold the meeting scheduled for April 26 and delegated authority in urgent matters to the Department of Finance. Every member of the Department was present.

Bishop Burleson presided over much of the session and presented greetings from the Presiding Bishop to the group. Bishop Perry said that he was more and more convinced that his visit to the field was not only important but necessary. "The Church," he said, "has reason to be proud of the missions which I have seen thus far."

## EARTHQUAKE AND CYCLONE RELIEF

THE DEPARTMENT had before it an earnest plea of the Bishop of Los Angeles for help in securing the \$100,000 needed to restore the Church buildings in the diocese destroyed by the earthquake of March 10. (See May SPIRIT OF MISSIONS, page 293.) It is hoped that one-half of this may be given in the East. The Department acting under authority committed to it by the National Council, commends this appeal of the Diocese of Los Angeles to the people of our Church with the hope that a response, adequate to the need, will be made. The Department voted to the Diocese of Los Angeles for their rebuilding program out of an available legacy the sum of \$5,000.

A graphic description of the California disaster was made to the Finance Department by the Rev. Perry G. M. Austin, rector of St. Luke's Church, Long Beach, California, which was totally destroyed.

At its February meeting the Council voted \$16,300 out of undesignated lega-

cies for the repairs and the rebuilding of churches and rectories wrecked or damaged in the hurricanes in Cuba and Puerto Rico in 1932. Under this appropriation specific approval was given to the rebuilding of the church at Woodin, Cuba (originally given by the Hon. William H. Woodin, Secretary of the Treasury); a new church and rectory at Vieques, Puerto Rico; the rehabilitation of the bishop's house in San Juan; rebuilding of the church and rectory at La Gloria, Cuba, and the church at Rio Piedras, Puerto Rico.

## SALARIES IN CHINA

AT THE FEBRUARY meeting of the Council, there was adopted a new method of payment of the salaries of American missionaries in China, whereby the salaries heretofore paid in American money would be paid in Chinese currency at rates varying with the price of Chinese exchange in accordance with the plan then adopted. The bishops in China and several missionaries have expressed their conviction that the arrangement is inequitable and results in a reduction in salary so large that missionaries, especially those with gold payments to make in the United States, would be unable to adjust themselves to it. Attention was also called to the fact that while the action did mean a very drastic cut in the salaries of foreign missionaries in China, announcement of the new method of payment did not reveal the extent of the cut. The loyal spirit of the missionaries in China was demonstrated by their offer to accept any hardship necessary, but they definitely asked that the payment of their salaries be made in American money even though the salary be cut severely.

After very careful consideration of this question the Department of Finance concluded that at this time it could not reverse the action of the Council but assured the bishops in China that the matter would be reopened at the Council's October meeting. The Department then will urge that the Council reconsider the whole question in the light of conditions then existing and that any adjustment agreed upon be as of April 1, the date on which the new plan went into effect.

ROWLAND HALL, UTAH

APPROVAL WAS given to the consummation of an agreement with a group of Church people and others interested in Rowland Hall, Utah, whereby the operation of the school will be taken over by a new association formed for this purpose, the Bishop remaining as president of the new board of directors, thus relieving the National Council of financial responsibility for the operation of this important enterprise. In order to make this possible the Department voted an appropriation of \$3,000 for 1934, \$2,000 for 1935, and \$1,000 for 1936, instead of the present appropriations of \$7,500 per annum. After 1936 no appropriation will be made.

#### 1933 BUDGET

THE DEPARTMENT was under the necessity of finding an additional \$10,000 of reductions in the 1933 Budget as instructed by the Council at its February meeting. This was accomplished by further curtailment at the Church Missions House, consisting of a further reduction in staff, the postponement of the appointment of a successor to Bishop Creighton and a consolidation of official duties in the Department of Religious Education. The Rev. D. A. McGregor also agreed to a postponement of certain work, thereby providing a further substantial saving.

The treasurer reported that response to the supplementary appeal to date was \$20,701. In addition to this the Diocese of Pennsylvania is striving earnestly to raise \$15,000 as its share, and many other dioceses and individual parishes have reported plans for special offerings.

## Field Department

THE REV. B. H. REINHEIMER, D.D.

*Executive Secretary*

KANUGA HAS BEEN added to the list of conferences at which the Department's courses will be offered this summer:

PLACE—Lake Kanuga, Hendersonville, North Carolina.

DATES—July 15-29.

LEADER—The Rev. E. M. Tasman.

LOCAL REGISTRATION OFFICIAL—The Rev. John Long Jackson, 1550 East Seventh Street, Charlotte, North Carolina.

TO EMPHASIZE the importance of an early preparation for the Every Member Canvass of next November the Department has prepared and circulated a new leaflet (2171), *Is Your Parish Worth Supporting?* This is for free distribution and the clergy may secure additional copies to place in the hands of their vestrymen.

THE SECRETARY quoted in *The Witness* for May 4 "knows her parishes." She writes:

After some ten years as parish secretary, I believe that the average parish would do well to consider the following questions: Have we a program? Have we planned the work we are trying to do? Is our parish worth the money it costs to run it?

I have often wondered what our parish is trying to do when they spend so much time trying to raise money to run on when they do not know what they are running for? I doubt whether our parish is worth the money that is being spent on it. This is a parish of 750 communicants. What do you think about it?

A NEW SET OF organization charts has been developed by the Department for the use of diocesan and parochial leaders in next autumn's educational work. There are three of them, 1, the Administrative Organization of the National Council; 2, the Administrative Organization of the Typical Diocese; and 3, the Administrative Organization of the Typical Parish. The charts are wall size (34 by 44 inches) with distinctive colored borders. They may be purchased from The Book Store at thirty-five cents each, or one dollar for the set.



# Domestic Missions

THE RT. REV. HUGH L. BURLESON, D.D., *Vice-President*

IN THE RESIGNATION of Bishop Creighton the Department has lost from its active leadership a man who, in the short time he spent in office, did more to forward and to consolidate our domestic work than was ever before accomplished. But we plan to carry on as effectively as possible until a new appointment can be made.

In case of the resignation of an executive secretary the care of the Department automatically lapses to the Vice-President in charge of the Division. I have therefore assumed the oversight of the Department of Domestic Missions. In order to assure that the work will go forward satisfactorily, I am asking the Rev. Goodrich R. Fenner to assist me in its details. He will not cease to function as Rural Secretary in the Christian Social Service Department, but as an interim measure he will be found at a desk in the Domestic Missions office and will give me what aid is possible. Communications signed by him will have my authority.—H. L. B.

THE DIOCESE of Western North Carolina suffered another loss in the death, last January, of the Rev. Reuben R. Harris, who had been rector of Christ School, Arden, for the past twenty-five years. A Southerner, born at Uniontown, Kentucky, he left an ideal parish at Florence, Alabama, to undertake a piece of pioneer work at Christ School. He endured many hardships during the first years, and the isolation and loneliness were great, as at that time the roads to Christ School were almost impassable during the long, cold winters. He devoted his life to the spiritual uplift of all with whom he came in touch, and to the development of Christ School. Under his management the school has become one of the most important institutions of learning in the Southern Mountains, giving to boys who have no other opportunity a thorough education and

training in good citizenship and the knowledge of Christ and His Church. His people describe him as having been "an expert in the knowledge of man and a specialist in the knowledge of God."

Mr. Harris's son, David P. Harris, who has assisted his father in the management of the school for several years, has been elected headmaster. We are sure that under his leadership and that of Mrs. Thomas C. Wetmore, the principal, the high standards of the school will be maintained.

ONE OF OUR Dakota Indian clergy writes about his son who is in his last year in high school. The boy wants to go on to college and study to be a doctor among his people. His father says:

I am sorry there is no way for me to send him. Is there, perhaps, a kind Christian friend who would help a poor Indian boy to success in life?

That is a rather searching question, is it not?

This boy is a graduate of Hare Industrial School, Mission, S. D., which trains Indian boys in agriculture and handicraft while doing their academic work in the local Government or public schools. The school is cordially approved by Government inspectors, one of whom says that it has the best policy of any Indian school he has seen.

A STUDENT OF THE Episcopal Theological School, who this month will be ordained deacon, has volunteered his services for a year or two in the domestic field without salary, if living expenses can be provided. Several bishops to whom we commended this young man have indicated their willingness to give him work, and we are hoping that a mutually beneficial arrangement will be made. This may be a solution to the employment problem of young graduates under the present difficult conditions.

# Foreign Missions

JOHN WILSON WOOD, D.C.L., *Executive Secretary*

## Across the Secretary's Desk

THE ROMAN CATHOLIC Church has opened two new missionary areas in China. One in the Province of Shensi will be in charge of the Chinese branch of the Franciscan Order. The other, in the Province of Kiangsi, will be under the direction of Irish missionaries of St. Columba. This order lost two of its members working in other parts of the same Province some two years ago when they were captured by the Communist army. One of them was immediately put to death and the other died after a long captivity.

There are now 116 ecclesiastical jurisdictions of the Roman Catholic Church in China.

DURING 1932 THE people of Nenana Indian village, the pupils of St. Mark's School, Nenana, and the American staff of the school, have given through their church offerings, \$791. Of this, \$261 has been sent to Bishop Rowe to help him meet some of the many special calls that are constantly coming to him; \$475 has been given to help meet Alaska's quota. The American Church Building Fund Commission made a gift to aid in the rebuilding of St. Mark's when it was destroyed by fire. St. Mark's, unlike most congregations in the United States which receive such help, conscientiously sends an offering each year, in accordance with its agreement so to do. The 1932 offering was \$25. The Rev. Charles L. Pardee, secretary of the American Church Building Fund Commission, tells me that

this is about twice the offering of congregations in the United States, when they remember to send anything. Other gifts went to North Carolina, to aid the Rev. F. B. Drane (a former Alaska missionary) in his work among the mill operatives, and another gift was made to the Good Friday Offering. Nenana may be a very isolated spot, from the point of view of those of us who live in the world's crossroads, and St. Mark's may be a small institution with limited resources, but the Indian people and their children and the mission staff certainly are people of wide outlook, and, through their gifts, are carrying themselves fully into the stream of the world's life.

OUR TWO MISSION congregations in Ketchikan, Alaska, as the missionary-in-charge of St. John's Church points out, are ministering to all the five great races of the world. St. Elizabeth's is especially an Indian congregation; St. John's cares for the resident white people, the Chinese and Japanese who represent the Mongolian strain, Filipinos who represent the great Malay family, and the Negroes who represent the Ethiopians.

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### With Our Missionaries

#### CHINA—ANKING

Emeline Bowne and Sister Constance arrived in New York, May 9, on regular furlough.

#### CHINA—SHANGHAI

Francis W. Gill of St. John's University arrived in New York on regular furlough, April 29.

Gladys Rose arrived in New York, May 12, on regular furlough.

#### PUERTO RICO

Mildred Hayes who was in New York on a short business trip for the mission, returned to San Juan, April 29.

Lillian Owen of St. Luke's Hospital, Ponce, arrived in Baltimore, May 5.

THE MEDICAL school of St. John's University, Shanghai, now has 67 students. The fourth year class has 17 men. In 1932, 14 of them applied for summer work in various mission hospitals. Three were accepted at St. Elizabeth's Hospital for women and children—a decided innovation.



# Religious Education

THE REV. D. A. MCGREGOR, PH.D., *Executive Secretary*

AS I TAKE OVER the executive secretaryship of the Department of Religious Education I would like my first word to be one of greeting and encouragement to the thousands of teachers who are doing such faithful and noble service in the Church schools of the country. There are over fifty thousand of these teachers and they form the foundation and fibre of all our parishes.

They are the most important group in the Church. They are doing the one work which our Lord called on the Church to do: they are teaching and disciplining. He did not command us to rule the world or to raise great edifices or to construct great organizations. He did command His followers to teach, and to teach continually. His interest was always in the little ones and in those persons who were willing to become as little children in their teachableness. He saw no place in His movement for those who were not needy, but only for those who needed help and for those who were ready to minister that help. He was known as the great Teacher.

The teachers in our Church schools are following Him, and are doing so in the face of great difficulties. They realize their own weaknesses, but in their service as teachers they are offering to their Lord their best as a gift. Most of them are untrained, they have not the knowledge which the ideal teacher should have, but they are giving the best that they have to Christ and His Church. They work with poor equipment, but they give themselves freely and earnestly.

Each Sunday morning finds each of these teachers in his or her place surrounded by a group of boys or girls to talk together about the things pertaining to the Kingdom of God. It takes time and energy and consecration to carry on as these teachers do, so regularly and so earnestly. Often the results of their work are not apparent. But it is in these pro-

saic classes and by this inconspicuous work that these boys and girls are being moulded into Christian living.

Our Church school teachers possess the one great essential of good teaching, that is consecration. The task of the Church is to mould people into Christians. In this task the Church uses all kinds of means and skills. Many of these can be bought if one has the money; or if one has not the money, one can get along without them. But there is one quality that is absolutely necessary and yet that cannot be bought in any store or college: the quality of consecration to our Lord and to His children. And this quality is seen in every Church school in our land.

The task of the Department of Religious Education is to recognize this great gift that is being offered by the teachers in our Church schools, and to try to aid them in their difficulties as they carry on their work. It is a great privilege to be put into a position where one may serve these faithful servants of God. And I prize the opportunity of sending a word of greeting and salute to these thousands of teachers, and of offering myself and all the Department to them as helpers in their great and noble enterprise.

RELIGIOUS AND educational leaders are growing more and more convinced of the need of providing boys and girls with opportunities for worthwhile activity in the summer vacation period. The summer session of the Sunday Church school and the Daily Vacation Church School offer time for enterprises often omitted in the year-round Sunday school.

Two new mission study courses for 1933-34 are well adapted to summer use:

*Young America Makes Friends* (for juniors) by Mary Alice Jones and Rebecca Caudill. (Boards, \$1.00; paper, 75c.)

*Child Neighbors in America* (for primaries) by Elsie G. Rodgers and Dorothy McConnell. (Boards, \$1.00; paper, 75c.)—M. H.

## Missionary Education

THE REV. A. M. SHERMAN, S.T.D., *Secretary*

### TALKS WITH THE CLERGY III

THE PAROCHIAL program of missionary education will naturally be planned along two lines: one general and extensive, the other intensive. Missionary sermons which we discussed in April (page 246) belong to the former. In this group, also, are missionary addresses, lantern slide lectures, and moving pictures of the countries or area to be studied. Information about these may be obtained from the Lantern Slide Bureau, 281 Fourth Avenue, New York.

The intensive plan will place the missionary emphasis in the work of the various parish organizations, including the vestry, women's organizations, young people's societies, and especially in the curriculum of the Church school. Let us think first of missionary education in the vestry.

The fate of missions — the Church's chief task and the very reason for her existence—is in the hands of a body which more often than not is ready to sidetrack the obligation to pass the knowledge of the Gospel on to others. Why not then have missionary education begin with the vestry? How may it be done? As this is a field of experiment we may learn from the experience of rectors who have accomplished what we would all like to do.

A rector was called to a large and well-to-do city parish, the vestry of which was not interested in missions. He felt it would be a difficult task to make the parish missionary-minded until he had won the vestry. His first step was taken when he met them. After his challenge they admitted that their opposition was due in part, at least, to prejudice. They then decided to devote the first half hour of all vestry meetings to the Church's Mission. The rector prepared a course in the form of a discussion group or open forum in which the whole field was surveyed. The result has been the development of a strong missionary-minded parish.

Another rector is engaged now in a similar project with his vestry. In a recent letter he writes:

At each vestry meeting one of our men takes fifteen minutes to tell us of some particular work in our mission fields. Last month the subject was St. Luke's, Tokyo; next month it is St. John's University, Shanghai.

Needless to say I take much pleasure in sending him information about the various topics selected for these meetings. May I not help you in a similar way?

## College Work

THE REV. T. H. WRIGHT, *Acting Secretary*

MANY STUDENTS will graduate this month. It is most important that before they leave college student pastors ascertain whether their students will be returning home or going elsewhere to work. In the latter case clergymen in the places to which they are going should be notified immediately in order that they may get right in touch with the young man or woman.

DURING THIS MONTH many Church leaders will teach courses in summer conferences. Student pastors are urged to take or send as many students as possible to these conferences, a list of which appeared in this column last month (page 311).

COURSES FOR THOSE engaged in religious work with college students will be offered again this summer at Union Theological Seminary and Columbia University, New York. For further information and any other assistance in connection with attendance, write directly to the Rev. Thomas H. Wright, 281 Fourth Avenue, New York, N. Y.

DURING JULY the College of Preachers will be host to a large group of student pastors at the conference center in Evergreen, Colorado, for a period of four consecutive sessions of one week each.



# Christian Social Service

THE REV. C. RANKIN BARNES, *Executive Secretary*

INTERNATIONAL coöperation will feature the thirteenth annual meeting of the national Episcopal Social Work Conference in Detroit, June 11-16. Its program has been set up by the Department of Christian Social Service with the cordial assistance of the Council for Social Service of the Church of England in Canada, of which the Rev. C. W. Vernon is General Secretary.

Trinity Sunday morning, June 11, parishes in both Detroit and Windsor will have certain clerical delegates to the conference as special preachers on the theme, The Church and Social Service.

As usual the Episcopal Social Work Conference will meet as one of the associate groups of the great National Conference of Social Work, whose sessions will fill each morning of the entire week.

On Monday, June 12, at the Detroit-Leland Hotel, the conference headquarters, will take place a joint luncheon meeting with the Girls' Friendly Society. Frances Sibley will preside and Mrs. Helen Gibson Hogge, Mental Hygiene Counsellor to the Board of Education, Highland Park, Michigan, is to present the theme, The Approach to Normal Youth.

Following the luncheon meeting, C. Luther Fry, Director, Bureau of Standards, Institute of Social and Religious Research, will present a paper, What the Hoover Study on Recent Social Trends Found Out About Religion. The Rev. George W. Dawson will discuss The Co-operative Parish in the Depression.

Canadian Day, June 13, will begin with luncheon in All Saints' parish house, Windsor. The Most Rev. John C. Roper, D.D., Archbishop of Ottawa and Metropolitan of Ontario, will preside. The discussion theme is What can the Church do for the Problem Girl? The Canadian answer will be presented by Charlotte Whitton, Executive Director of the Canadian Council on Child and Family

Welfare and the American answer by Mrs. Wilma A. Vanderwall of Buffalo.

Following the luncheon the conference will discuss Social Service in the Ordinary Parish. The Canadian approach will be outlined by Frances C. Kingstone, Social Service Organizing Secretary of the Woman's Auxiliary of the Diocese of Toronto. The Rev. Leslie F. Chard will present the American approach.

The annual joint luncheon with the Church Mission of Help is to be held at the Detroit-Leland Hotel on Wednesday, June 14, with Mrs. John M. Glenn, presiding. Mary S. Brisley, Executive Secretary, National Council CMH, is to present a paper entitled, The Case Work Method and Spiritual Development.

On Thursday afternoon, June 15, at the joint session of our conference and the Church Conference of Social Work of the Federal Council of Churches, Dr. William S. Keller, Chairman, Southern Ohio, Social Service Department, will discuss Religious Implications of Personality Adjustment.

The annual dinner of the conference will be held that evening in St. John's Church parish house. The Rev. C. Rankin Barnes will preside. Frank J. Bruno, President of the National Conference, is to present that organization's greetings.

This dinner will be followed, in St. John's Church, by the preparation service conducted by the Rev. Francis B. Creamer.

The conference will close Friday morning, June 16, with our Corporate Communion in St. John's Church, celebrated by the Rt. Rev. Herman Page, Bishop of Michigan.

There is no registration fee for the conference and it is hoped that it may be largely attended by Churchmen from the vicinity of Michigan. During the week of the conference will be held the annual meeting of the Social Service Commission of the Province of the Midwest.

# The Woman's Auxiliary

GRACE LINDLEY, *Executive Secretary*

WHAT IS INVOLVED in being a disciple of Christ in the Twentieth Century? This is a question which is demanding an answer from us constantly in these days, and this will be the major problem confronting us in our study of Christ and the Modern World next winter. For a brief outline of the course, a list of source materials, and books for collateral reading, see the May SPIRIT OF MISSIONS (pages 309-310).

Our theme is not only opportune but of vital importance to the Church and its members. In the present state of the world it is essential that we as individuals face squarely such queries as: What does it mean to my community that I am a follower of Christ? What am I doing to make another war impossible? What steps am I taking to promote Christian unity? What can I learn from Communism? How do I use my leisure time? Do I encourage the revival of the sweat shop by the way I spend my money? How do I support the Church's Mission? Upon our response to these questions much depends. The world has been challenging the Church. When will the Church again challenge the world?

A study of Christ and the Modern World will be a fitting climax to our three-year emphasis upon The Kingdoms of our Lord. The possibilities in the subject are such that they will appeal to young women who are eager to face realities. Every woman will have a contribution to make to the discussion in this course since the problems are related to her life and thought.

Persons preparing to lead the course or individuals planning to study it may be interested in these suggested summer activities:

Reread one or more of the Gospels, noting especially what Christ expected of His disciples.

Read the life story of some modern

Christian hero, such as Bishop Brent, Wilfred Grenfell, Albert Schweitzer, or Toyohiko Kagawa.

Use daily one or more of the following prayers from *The Book of Common Prayer*: (pages 37-38) For the Church, For the Unity of God's People, For Missions; (page 44) For Social Justice, For Every Man in his Work, For the Family of Nations; (Family Prayers) For all Poor, Homeless, and Neglected Folk, For Faithfulness in the Use of this World's Goods, A General Intercession.

Clip from the newspapers items and articles of value on the theme. Make a scrapbook of the clippings.

Indicate on a map of the world the "hot spots" of nationalism, of Communism, of labor troubles, of war rumors, as these appear during the summer months. For this purpose the new map of the Episcopal Church Around the World may be used (see page 353).

Converse with your friends and acquaintances to discover what they think about the Church and its mission in the world today. Record the conversations in the form of a true-false or opinion test. For samples see *The Process of Group Thinking* by Harrison Elliott.

Visit one of the national groups in your community. Among the countries referred to in the course will be Russia, Japan, India, China, Africa, Latin America, Germany.

Attend a summer conference for a careful study of the subject.

See the moving picture *Cavalcade*.

Watch developments at the World Economic Conference and the World Disarmament Conference.

To promote the group study of the subject during the coming year prepare a poster advertising the course or the books, and ask the public library to display books for collateral reading.—MARGARET I. MARSTON.



# The Coöperating Agencies

All correspondence should be directed to the officials whose names and addresses are given under the various heads

## The Daughters of the King

Mrs. W. Shelley Humphreys, *Secretary*  
2103 Main Street, Jacksonville, Florida



SOME RECENT CONVERSATIONS have tended to show that it is not generally known that the Daughters of the King deliberately seeks to increase membership in the other Church organizations. On various occasions the exclamation: "How commendable for one organization to work for other organizations!" has called for the explanation that our work goes beyond organization; it is for the Church. And with that aim only in view, the desire is that every woman be brought in contact with the Church in some way. With the diversity in the specific aims of our national organizations for women, there is full opportunity for each woman to fit into that kind of the Church's work in which she is interested.

One Daughter will return from her calls on strangers or indifferent members of the parish, and report to the U.T.O. Custodian that Mrs. Blank would use an offering box, and to the parish Guild that Mrs. Blank's sister would work in that organization. Still another Daughter will report to the Church school superintendent the good news that she has found one who taught a class in her old home church and would like to continue that work in her new home. Another Daughter may find one who in former years did CMH case work, and a nurse who for the first time since graduation is without any Church affiliation and is glad to hear of the Guild of St. Barnabas.

All this is a definite part of our work to put women and girls in touch with the Church's various organizations that they may be linked more closely with the Church's life.

## Church Mission of Help

Mary S. Brisley, *Executive Secretary*  
27 West 25th Street, New York, N. Y.



WHAT SHOULD A CMH board member know and do? This is one of the topics which will be discussed at the five-day conference, beginning June 25, at St. Mary's School, Peekskill, N. Y. The position of board member is one of great responsibility, since it is the board of directors which decides the policy and program of their particular CMH; and acts as the interpreter of the organization's work to the community. A well-informed board is therefore of vital importance to any local CMH.

Spurred by the fact that ten new members were elected to its board early this year, CMH in Maryland evolved an interesting program on Community Needs and Resources, and Board Responsibility and Opportunity. The course began with attendance at CMH case conferences where Dorothy Clark, CMH worker in the diocese, presented situations coming to CMH which showed the need of coöperation with other agencies in the city. Following this, the Committee on Community Institutions and Organizations under the leadership of Louise Dowell, arranged a series of visits to the various organizations and institutions. The visit to the Family Welfare Society, for example, was timed to coincide with a meeting of the district conference where CMH members had an opportunity to learn something of the family problems which lie behind and contribute to the difficulties of CMH girls.

So valuable has this program proved that members of the boards of other agencies have inquired as to the possibility of a similar course next year, and plans are under way for such a class.

## The Girls' Friendly Society

Florence L. Newbold, *Executive Secretary*  
386 Fourth Avenue, New York, N. Y.



THE G.F.S. NATIONAL Council which will meet June 23-24 in the George Washington Hotel, New York, will be one of the most important gatherings in our history.

The financial situation throughout the country makes the problem of providing for the support of the society especially difficult. A careful appraisal of our work will be made in order to decide where the emphasis shall be placed while the society is forced to operate on a much curtailed budget. Mrs. C. William Spiess recently said in *The Record*:

With more than a half century of service to girlhood and the Church in the past, these difficult days bring a ringing challenge to face with courage, understanding and prayer whatever the future may hold for us to do. . . . As we come to National Council, let us realize how much depends upon our clear thinking, our devotion to our ideals, and our sense of responsibility to the great task which is ours.

REPRESENTATIVES of various racial groups are expected to attend a small intensive G.F.S. conference on race relations at Adelynrood, South Byfield, Massachusetts, July 21-24. Adelaide T. Case, Professor of Religious Education in Teachers College, New York, will lead the discussions, which it is hoped will frankly consider the reasons for the racial discrimination which is one of the causes of unrest in the world today. Following this conference, experimental groups will work out their own programs on race relations which will later be gathered together in a program unit.

THE EMPHASIS which the G.F.S. has been placing on recreation and leisure-time activities will be the subject of a talk by Mrs. Albion C. Ockenden on June 30 (G.F.S. Day) at the Wellesley Conference. Mrs. Ockenden will describe the recreational resources of the G.F.S. and will discuss with other leaders the importance of a varied recreational program.

## Seamen's Church Institute of America

The Rev. W. T. Weston, *General Secretary*  
Maritime Bldg., 80 Broad St., New York, N. Y.



THE REV. F. K. HOWARD, for many years chaplain of the Seamen's Church Institute of San Francisco, has resigned to assume the duties of city missionary both in the City of San Francisco and across the Bay. A familiar and welcome personality along the San Francisco waterfront, Chaplain Howard is known and respected by seamen everywhere. It is hoped that as city missionary he may continue to serve these men who depend upon him for counsel and advice as well as for material help.

A CASUAL VISITOR to the Seamen's Church Institute at San Pedro found that most of the men in the Institute were young and although penniless were asking simply for a chance to work. Their attitude toward the Institute may be summed up in the words of one seaman:

Wherever on this old globe I may be I always hunt up the Seamen's Institute, for it gives me a service that does not make me feel that I am an object of charity. It gives us a break and that's all every real seaman in this port is asking right now.

## The Guild of St. Barnabas

The Rev. C. H. Webb, *Chaplain-General*  
480 Herkimer Street, Brooklyn, N. Y.



THE FORTY-SIXTH annual council of the Guild was held May 4-5 in Providence, Rhode Island. Delegates were present from many branches in the northeastern States and from as far west as Detroit. The first day's session and the annual dinner were held at the Biltmore Hotel. In the evening there was a service at Grace Church, the preacher being the Rt. Rev. G. G. Bennett, acting Bishop of Rhode Island. The second day began with the Holy Com-



munion celebrated in Grace Church, by the rector, the Rev. Appleton Lawrence, assisted by the Chaplain-General. After breakfast in the parish house the morning business session was held. In the afternoon the members visited a few of the interesting places in Providence.

Our membership, reported on a basis of dues paid, showed less shrinkage than might have been expected in view of the greatly diminished income of nurses. Reports showed continuing interest, and it was evident that many nurses value highly the spiritual ideals of their vocation as emphasized by the Guild.

Action taken a year ago to amend the constitution by providing membership-at-large for nurses located where no branch can be organized was ratified at this meeting and is now effective.

The Florence Nightingale memorial service originated by the Guild has spread to many cities. Last year more than twenty such services were held, with an actual attendance of about fourteen thousand persons, the great majority uniformed nurses.

## The Church Periodical Club

Mary E. Thomas, *Executive Secretary*  
22 West 48th Street, New York, N. Y.



THERE SEEMS TO be an impression that the Church Periodical Club is changing its quarters. This is not true. The New York diocesan C.P.C. which has been closely associated with the national office, has moved its work to a building on the Cathedral grounds, but the national office continues at 22 West 48th Street, New York.

THE FOLLOWING letter shows what may be done in the right hands with some of the printed matter that we are all too ready to cast aside as valueless:

We have just finished our first year on the Indian Reservation. We want you to know that much of our success in holding the Indian girls close to the mission has been due to the constant stream of magazines, papers, pictures, toys, that has flowed to the mission and made our social hall and mission room places where

the boys and girls want to spend their spare time. Over and above that is our service to the Government school, hospital, and sanatorium. We keep the bed patients supplied with colored pictures, scrap books, and for the older ones reading matter. We supply the nurses and teachers with magazines for their personal reading. We carry some magazines with us in the car to leave at isolated ranches. I underscore the word constant. That is the fine thing about it. It isn't a feast or a famine. We have never had to refuse anybody a book or a magazine because we were short. We keep the supply moving all the time. We encourage those who take magazines away to pass them on. Most of them are literally read to pieces.

## Brotherhood of St. Andrew

Leon C. Palmer, *General Secretary*  
202 S. Nineteenth Street, Philadelphia, Pa.

NEARLY ONE thousand parish groups used the Brotherhood's Lenten study and discussion course, *Knowing the Christ—The Door to a Satisfying Life*, this year. The response to this project is an expression of the widespread desire for a deeper and more satisfying religious life. Next year's course, plans for which have been begun, will build upon this year's work.

A SPECIAL CONFERENCE for laymen on Christian Life and Service will be held, June 30 to July 2, at the Blue Mountain Conference, Frederick, Maryland, under the auspices of the Brotherhood of St. Andrew. The Rev. Malcolm S. Taylor will be the leader.

The conference is intended chiefly for the Third Province, although persons from outside this territory will be welcome. A special rate of five dollars has been made, to cover registration fee, room and meals for the three days of the conference. Registrations should be sent to the General Secretary.

The laymen's conference for the Fourth Province will be held at Kanuga Lake, North Carolina, July 21-22-23. This has become a regular event and is looked forward to by leaders throughout that section. Information as to arrangements and program may be secured from W. L. Balthis, Gastonia, North Carolina.

**President J. Ross Stevenson** (Princeton Theol. Sem.) says: "The greatest contribution Dr. Speer has made to religious literature . . . it will have a wide reading and a permanent influence in strengthening the faith."

**Professor A. T. Robertson** (Southern Baptist Theol. Sem.) says: "I wish all ministers could read it, for its influence for good is immeasurable. I never enjoyed a course of Lectures so much in my life and am reading the book with delight."

**Stone Lectures, Princeton 1932-3**

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and Where?*

THIS ISSUE FROM COVER TO COVER

1. Identify briefly George Craig Stewart, Frederick R. Graves, John McKim, Carl H. F. Liu, Luke Charles Walker.
2. What part will the Church have in the Century of Progress? p. 348.
3. What action did the Finance Department at its meeting on April 26 take on China salaries, Rowland Hall, Utah, and the 1933 Budget? p. 357.
4. What is the first building in the Orient to be dedicated by an American Presiding Bishop? p. 323.
5. What are three significant events which have happened during the forty-year episcopates of Bishops McKim and Graves? p. 327.
6. What developments in the Tohoku indicate that this jurisdiction, before many years, may be erected into a native Japanese diocese? p. 332.
7. What is the underlying cause for the contemporary movement of caste peoples in India toward Christ? p. 335.
8. Describe briefly the Church's work in Baguio, Fort Yukon, Changteh, Ku San, and Ketchikan.
9. What opportunities face the Church's Mission in Changteh today? p. 349.
10. How may each reader help THE SPIRIT OF MISSIONS? p. 354.
11. What new maps and charts are available at the Church Missions House Book Store? pp. 353, 358.
12. What may I do to prepare for my study of *Christ and the Modern World*? p. 364.
13. What conference opportunities do the various Church organizations offer Churchmen and women during the summer months?
14. Have you renewed your subscription to THE SPIRIT OF MISSIONS?



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**I**N making bequests it is most important to give the exact title of the Society, thus: I GIVE, DEVISE AND BEQUEATH TO THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA, 281 FOURTH AVENUE, NEW YORK, N. Y., FOR THE USE OF THE SOCIETY. . . . .

If it is desired that the bequest should be applied to some particular department of the work, there should be substituted for the words, "For the Use of the Society," the words "For Domestic Missions," or "For Foreign Missions," or "For Work Among the Indians," or "For Work Among the Colored People," or "For Work in Africa," or "For Work in China," or "For the Department of Religious Education," or "For the Department of Social Service."

Notice should be given concerning wills admitted to probate whenever they contain bequests to this Society, and information of such bequests should be communicated to the Treasurer without delay.

**LEWIS B. FRANKLIN, Treasurer**  
**281 Fourth Avenue New York, N. Y.**

# MOREHOUSE ANNOUNCES TO CHURCH SCHOOLS

## The Publication of the Following New Courses for the Coming Fall Term

(These are fully described in the New Morehouse Church School Catalogue)

●  
**A NEW ALTERNATIVE COURSE** in the Christian Nurture Series written by the Very Rev. Maurice Clarke, Dean of St. Paul's Cathedral, Marquette, Mich. This course is entitled *Adventures in Church Worship* and is for use in the Junior Department. Ready about June 1st.

**A NEW COURSE OF INSTRUCTION** for Kindergarten children by Leon C. Palmer and Lala C. Palmer. This course, entitled *Christian Living*, is a course of religious and moral training for little children. Ready about July 1st.

**A NEW CATECHETICAL COURSE** of instruction on the Life of Our Lord, by the Rev. Robert S. Chalmers, D.D., Rector of Grace and St. Peter's Church, Baltimore. This is a uniform course planned for use in the Junior and Senior Departments. Ready about August 1st.

●  
**Two Important New Books on Religious Education**  
**YOUTH AND THE CHURCH**

By LEON C. PALMER, Gen. Sec'y of the Brotherhood of St. Andrew

In *Youth and the Church* Leon C. Palmer makes a definite contribution to the much-neglected subject of the religious education of adolescent youth. Through his work with the Brotherhood of St. Andrew and with various organizations of young people, Mr. Palmer is ably qualified to speak on the subject.

**EARLY EPISCOPAL SUNDAY SCHOOLS**

By the REV. CLIFTON H. BREWER, B.D., Ph.D., Lecturer, Yale Univ.

This history of early Episcopal Sunday Schools, by an authority on them, will be welcomed by teachers, parents, clergy, and the general reader. Not only valuable for its information on early methods and materials, it is also noteworthy for human interest in portrayal of teacher, pupil, and superintendent of the early days.

●  
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